





G. Kneller Bar^o pinx.

J. Cole sculpsit.

An: Salutis. 1723. Aetatis. 72.

225. p 24

ESSAYS

UPON THE

Following SUBJECTS.

V I Z.

- | | |
|--|---|
| 1. Of Generosity. | 13. Of Dreams. |
| 2. Of the New Man. | 14. Of the Government of our Thoughts. |
| 3. Of the Government of the Eye. | 15. Of Happiness. |
| 4. De Ratione Fidei, &c. | 16. Of Sinful Ideas. |
| 5. Of the Soul of Man. | 17. Of Families, and leaving a great Estate to Children. |
| 6. Of Freedom or Liberty of Body and Mind. | 18. A Letter to Sir R. Southwell, when President of the Royal Society, touching the Equivocal Generation of Plants and Insects; wherein the Creation of the World is particularly lookt into. |
| 7. Of the Passions and Affections. | 19. Of Reading the Holy Scriptures, &c. |
| 8. Of Human Perfection. | 20. Of Persons running in Debt, and dying without Payment. |
| 9. Of the Origin of Sin, &c. | |
| 10. Of Gratitude. | |
| 11. Of the Blessed Trinity, and somewhat of the Mode. | |
| 12. Of Eternal Damnation for Temporal Sin; the Justice, and even Mercy of God therein, vindicated. | |

By WHITELOCK BULSTRODE, Esq;

Am I therefore become your Enemy, because I tell you the Truth? Gal. iv. 16.

Obsequium amicos, veritas odium parit. Ter.

Veritate tamen dicendâ, munere fungor. Sent. Prop.

L O N D O N :

Printed for A. BETTESWORTH at the *Red Lion* in *Pater-noster Row*, and J. CLARKE at the *Bible* under the *Royal Exchange*, *Cornhill*. 1724.



E

Following

To be

H O M

by

of

G



in

to

and

Mat-

it

properly before

the



To the Right Honourable

THOMAS,

Lord PARKER,

Earl of Macklesfield, Lord
HIGH-CHANCELLOR
of Great Britain, &c.

My LORD!



Addressed myself, in
my *Second Charge*, to
your Lordship, *and*
that rightly; for, it being *Mat-*
ter of Law, to whom did it
more properly belong, than to
the ORACLE OF IT?

A 2

I DO

I DO now, with your Lordship's *like Permission*, lay before you the following *Essays*. I wish I could say that they are a *System of Polite Learning*; for then I should have had the *like Pretension* of inscribing them to your Lordship, who is *so great a Lover and Master thereof*. How far the World will think them *new*, I know not; but if no Man is to devote any thing to your Lordship, but what is *New* to the Earl of MACKLESFIELD, this will amount to an Universal Prohibition to Mankind, to dedicate any Book of Literature to MY LORD CHANCELLOR: For *What is New to Him?* Besides, I think
such

Dedication. iij

*such Prohibitions don't usually
issue out of Chancery.*

THE following ESSAYS are the Result of my Observation of Human Nature for above half a Century; it having been my Custom, from the Age of Twenty, to write down the *Memorable Events* that happen'd to Mankind within my Sphere of Action during that Time: And having been at the Setting-out of many young Gentlemen, my Associates, into the World, to their Meridian and Close of Life, and observed the various Steps, Turnings and Windings, Ambition, and Follies of Mankind on this Stage of Life, and

what has been the Issue thereof, and even to the next Generation ; I thought, by looking back thereon, I might pick up some useful *Remarks*, that may be a Benefit to the present and future Age ; to the end that they may avoid splitting on those *Rocks* which have been the Ruin of those who went before them. This is the natural Fruit of old Age, and a Duty incumbent upon that State of Life which hath fitted itself for so doing.

How well I have performed this, I must leave to every Reader, which, *maugre their Incapacities*, will assume the natural Prerogative of Censuring.

Dedication.

v

ring. However that may be, I have the Comfort of endeavouring to do Mankind a Service in the best Manner I am able; and being above the Temptation to *Flattery*, having no Obligations to the Men in Power, but the contrary (a grateful Age) have writ with a Spirit of *Freedom* and *Truth*; (Truth being the natural Object of the Mind of Man, and which every one should seek) having had more Regard, in all the *Essays*, to *Truth* and *Substance*, than *Diction*: Nay, in the latter I may have, peradventure, *Corrente Calamo*, made some Slips not worth putting in an *Errata*, which the Judicious will correct with a Pen.

IF these E s s a y s have the
Approbation of your *Lordship's*
Judgment, who have so fine a
Taste, it will very much con-
firm me that my Notions are
right, and be a great Satisf-
faction and Pleasure to him,
who is, with the greatest De-
ference and inviolable Attach-
ment,

My LORD,

Your LORDSHIP'S

Most Faithful,

and most Obedient,

Humble Servant,

Whitelock Bulstrode.



THE PREFACE.

THE following Essays having been writ at a great Distance of Time, I believe I may have fallen, in some of them, on the same Thoughts that are express'd in others; especially on that natural Fault, in which all Mankind seem to fall more or less, at one Age or other, by Action, or at least by Thought. The Trouble of castrating those Repetitions, and maiming thereby the Subject, was greater than I was willing to undertake; especially when I considered, that the Way of writing Essays is more loose and free than that of Polemical Discourses, in Philosophy, Law, or Divinity, or any other Science. Secondly that Human Nature must allow to be told of their Faults as often as they commit them, and not think it Redundancy. Thirdly, that there is nothing more often repeated by the Prophets in the Old Testament,

to

to the forgetful and ungrateful Jews, than that God brought their Forefathers from the Land of Egypt, from the House of Bondage, from Slavery and Oppression into a Land flowing with Milk and Honey, and entire Liberty ; which they their Children then enjoyed the Benefit of, who might otherwise have languished under Slavery and Oppression, as their Fathers did. Fourthly, that our Blessed Saviour frequently repeats these Sayings ; If you love me, keep my Commandments ; and, Repent, for the Kingdom of Heaven is at hand. And in his Agony in the Garden, addressed himself to his heavenly Father three times in the same Words, that if his Father pleased that that bitter Cup of his Passion might pass from him ; nevertheless not as he (our Blessed Lord) would, but as his heavenly Father pleased. Lastly, that his beloved Disciple, St. John, talk'd, preach'd, and writ scarce of any thing but of Love, and has repeated the sublime Subject of loving God, and loving our Neighbour, which is all Mankind, very often ; his Epistles are full of it ; which Subject he found very necessary, especially to the Jews, whose three Factions, Pharisees, Sadducees, and Essenes, hated one the other, and all the Jews, the whole Gentile World besides. So that the Spirit of God in the Prophets, and
in

in St. John, and God himself in our Saviour, thought it needful to make such Repetitions to Mankind, who are so apt to forget their Duty. I hope therefore that these Reasons, and especially these Authorities, will justify, at least excuse me, for my Repetitions, where they naturally fall in, and when Mankind give themselves such great Indulgences to the Sin I complain of, and which is so dreadfully hazardous to their Salvation.

I HAVE offer'd nothing in the following Essays, but what I intended for the general Good of Mankind, and what has been the Dictates of a good Conscience; for I hold it not lawful to tell a malicious Truth. I have writ them with a Spirit of Freedom and Truth, unbias'd to Party or Faction, and with an Air which Gentlemen (the well-bred and ingenious part of Mankind) seem most to approve of; which therefore is the more likely to have an Influence upon them, and make more Impressions on their Minds, than even the elaborate and pious Works of the Learned Clergy; whom the gay, and airy, and irreligious Part of Mankind (the greatest) except against, as writing in Maintenance of their Profession and for their Interest: Whereas that Exception lies not against a
Layman,

Layman, who can or should have no other View in writing on Moral or Religious Subjects, than the promoting the Glory of God, nor any other Interest to pursue, than the Good and Welfare of all Mankind; which is a most pleasing Sacrifice to the Eternal Goodness, and an infinite Pleasure to the Author: And I have the Charity to think that the Clergy in general write on the same Principle.

ALL Nations have their particular reigning Vices, some more heinous, others more abundant; and though this Nation is fruitful of many Vices at this Time, yet I believe, collating the Morals of this Nation with all the Kingdoms in the whole World, England is the best; and is at this time on the best Basis for securing Liberty, Property, and the True Religion, of any Nation under Heaven; and that the last Century, and the present, has produced more great and excellent Persons in all Arts and Sciences, more excellent Divines and Philosophers, than have ever been since the Apostles Days. No Nation has the Holy Scriptures better explained, than ours; and every Man has them in his own Hands; no Burning here for Difference of Opinions; no Racks or Tortures, to force or compel Confessions

sions or Accusations ; every Man may think as he pleases ; But we must not write to pervert good Morals, or dishonour the Deity, which is a wise Restraint, which all Men should desire to be under.

THE Vices we are guilty of, I have taken the Liberty to expose, to no other End than that we may still be yet better than our neighbouring Nations, who have felt the vindictive Hand of Providence, which the Divine Goodness has not yet extended to us ; because our Sins have not reached up to the Height of theirs, and, I hope, never will. Surely that cannot be thought a malicious or ill-designed Action, or malevolent towards the Administration, which tends to make the World just and honest, virtuous and religious, and even future Ages so too ; whereby a Nation only can be entitled to the Favour of God, and be made happy.

I KNOW full well, that some mean-spirited Animals, that abound with Malice and Envy, think to make their Court to great Men, by picking Holes in what Men of Probity and Honour have writ ; by insinuating, that their Writings squint a Reflection on
Men

Men in Power. *But truly great Men are above being caught by such Insinuations. I am no ways concerned to obviate their Exceptions. Owls are most blind at the Light of the Sun ; and Honest Men regard not the barking of Dogs. Nil conscire sibi is my principal Desire ; and if this Age is not pleased with what I have writ, I believe the next better will. Qui non vetat peccare, cum potest, jubet, I hold to be a Maxim in Christianity ; which has been a principal Motive for the publishing the following Essays, which I hope and desire may do Good to Mankind ; if not, however, I have done my Duty, and shall not fail of a Reward.*

I F some Men have done amiss, whom some of these Essays may reprove, I desire they may repent and amend. I aim at no particular Persons, but the Good of the Whole. Am of Opinion, that where the Parishioners of a Parish are called together to consult and act for the Good of the Parish ; and the Rector of the Parish, finding their ill Dispositions, cannot prevail with them to come into Measures for the Good of the Parish, without presenting them with great Sums of Money, the Rector, whose Duty it is to provide for the
Welfare

Welfare of the Parish, is less to blame, if at all, for giving them great Sums of Money to do their Duty, than the mercenary Parishioners, who won't do their Duty, but obstruct the Affairs of the Parish, unless they are hired to it. But blessed is that small Part of the Parishioners, who are so virtuous as to refuse the Money, and yet do their Duty: they shall be blessed in this World and in the next: While the others through Luxury do consume what is dishonourably got, and their Families are never the better for it: It shall canker even their well-descended Riches.

I HAVE, in the Essay of the Blessed Trinity, (a human Word) endeavour'd to shew somewhat of the Mode How our Heavenly Father has been pleased to communicate of his Divine Essence to, and thereby subsisting in his Blessed Son our Lord; which the Holy Scriptures call Generation^a, a Metaphorical Expression (ad Captum Humanum) denoting thereby his Coessentiality with his Heavenly Father, ad Similitudinem quasi Generationis

^a John i. 14, 18. The only begotten of the Father. iii. 16 He (i. e. the Father) gave his only begotten Son. Heb. i. 6, 11. 17.

humanæ, constituting him in the very Act of Communication, or Emanation, his Blessed Son, supereminently such, ^b Socius Dei, & ^c Æqualis Deo, and thereby appointing him not only ^d Heir of all Things, but a Divine separate Existence before all Time: and of the Procession of the Holy Ghost from our Heavenly Father and his Blessed Son, wherein I have followed the Nicene Creed, and hope I shall not draw down the Clergy upon me for so doing; mine being but a faint Essay, which they may please to improve and enlarge by their superior Genius.

I DO acknowledge our Blessed Saviour is God, as having and consisting of a real Divine Essence; in which respect he must be Eternal, Omnipotent, All-wise, and have all the other Attributes and Powers of the Divine Nature essential in him. As for Superiority or Inferiority, Co-equality or Subordination in the Divine Three, yet One in Essence, and Three Existences, having but touched upon it, I leave to our Learned Divines to determine.

^b Zeoh. xiii. 7.

^c Phil. ii. 6.

^d Heb. i. 2.

PERADVENTURE the thorough Understanding of these is not attained to, even by the highest Order in Heaven (for I believe there are some Arcana touching the Divine Nature and Essence even in Heaven itself; for the created Spirits there have finite Understandings,) we have enough of the Divine Nature communicated to us here on Earth by the Holy Prophets, and lastly by his Blessed Son and his Apostles, to incite our utmost Love to so infinite a Bounty and Goodness, an ardent Zeal for his Honour and Glory and a tremendous Fear of his Almighty Power; not to violate his holy and excellent Laws; which must needs create in Persons that have this Idea of God, of his Goodness and Power, a filial Obedience and Love to his Majesty, which is a Tribute we owe to our Creator, and Rebellion when we pay it not. In Heaven, indeed, we are told there are diverse Mansions (of Glory) all doubtless of Glory, but of different Degrees; which Diversity of Mansions, and the Parable of the Talents seem to imply thus much, that as we have improved our Talents given us here below, in doing Good to Mankind (which the lowest Part of Mankind may do, in some

a

Degree

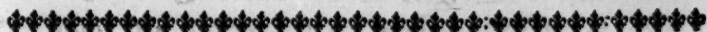
Degree or other) in advancing the Divine Glory, in setting forth his Wisdom and excellent Attributes, in purifying our Natures, and loving his Goodness intensely; in Proportion to our Improvement of these Talents we shall be exalted to higher or lower Degrees of Glory; we shall arrive to a nearer or more remote Similitude of God himself; and consequently be admitted to a nearer or more remote Distance from the glorious Throne of the Divine Majesty, wherein the Difference of Glory seems to consist: The Brightness of which Glory being more resplendent on the Minds of those most near his Divine Majesty, than on these at a Distance, and far off. What Tongue can express, or what Heart conceive (no not St. Paul's, tho' caught up to Heaven,) the Delight and Extasy of Joy which must result from a Soul in Heaven, upon which a Gleam of intellectual Light, from God himself (the Fountain of Light) does shine, and fill his Soul with Wisdom, Love, and Glory?





A

TABLE of the ESSAYS.



E S S A Y I.	
 F G E N E R O S I T Y.	Pag. 1
E S S A Y II.	
<i>Of the NEW MAN.</i>	12
E S S A Y III.	
<i>Of the GOVERNMENT of the EYE.</i>	20
E S S A Y IV.	
<i>De RATIONE FIDEI, or the Reasonableness of Obedience to the Articles of the Christian Faith, as delivered in Holy Scripture. Of God the Father, Son and Holy Spirit being One. A Word touching Mystery.</i>	35
E S S A Y V.	
<i>Of the SOUL of MAN.</i>	105
E S S A Y VI.	
<i>Of FREEDOM and LIBERTY of Body and Mind.</i>	
E S S A Y VII.	[121
<i>Of the PASSIONS and AFFECTIONS.</i>	132
E S S A Y VIII.	
<i>Of HUMAN PERFECTIONS.</i>	142
E S S A Y IX.	
<i>Of the ORIGIN of SIN. Shewing, 1. The happy Nature of Man before the Fall. 2. His depraved Nature after it. 3. How that depraved Nature is convey'd by the Parents. 4. Some Means to abate, if not prevent it. 5. How to suppress a natural vicious Tendency in Youth. 6. The Way to conquer vicious Habits in adult Persons. 7. An</i>	
*	<i>App n liz,</i>

xviii A TABLE of the ESSAYS.

Appendix, shewing how Queens, Princesses, Ladies of Quality, and Gentlewomen, are to be treated, and how to comport themselves during their Pregnancy, in order to form Wisdom in the Mind, and Beauty in the Person of the Fœtus. 149

ESSAY X.

Of GRATITUDE. 223

ESSAY XI.

Of the BLESSED TRINITY, and somewhat of the Mode. 233

ESSAY XII.

Of ETERNAL DAMNATION for Temporal Sins; the Justice, and even Mercy of God therein, vindicated.

ESSAY XIII. [241

Of DREAMS. 257

ESSAY XIV.

Of the GOVERNMENT of our THOUGHTS. 277

ESSAY XV.

Of HAPPINESS. 291

ESSAY XVI.

Of SINFUL IDEAS. 297

ESSAY XVII.

Of FAMILIES, and leaving a great Estate to Children. 302

ESSAY XVIII.

A Letter to Sir Robert Southwell, when President of the Royal Society, touching the ÆQUIVOCAL GENERATION of Plants and Insects; wherein the Creation of the World is particularly look'd into.

ESSAY XIX. [308

Of READING the HOLY SCRIPTURES, a Duty incumbent on all Persons, from the Prince on the Throne to the Peasant in the Field. 343

ESSAY XX.

Of Persons RUNNING in DEBT, and dying without Payment, a dreadful Sin. 349



ESSAY



ESSAYS

ON

SEVERAL SUBJECTS.

ESSAY I.

Of GENEROSITY.



HERE is something in Generosity above even Justice and Charity: It carries with it such a Nobility of Mind, that few Languages can couch so much in one Word. The *Latins* call it *Magnanimitas*; the *Greek* Word μεγαλοψυχία, is much the same with the *Latin*, which signifies only a great Mind; and the *French* is much the same Expression with the *English*. It does not only comprehend Justice and Mercy, Humanity and Complaisance, but all that a Mind endowed with Wisdom and Knowledge, and furnished with Riches, Power

B

and

and Honour, can exert. It does nothing sneakingly or mean, through Baseness of Spirit; nor any thing pompous or gaudy through Ostentation or vain Glory: But, considering the Dignity and Excellency of its own Spirit, it does every thing handsome, generous, and brave; and that in private rather than in publick. It has a mighty Sense of Gratitude; and if ever it is uneasy, it is when it receives Favours, and cannot return them with Interest. It delights wonderfully in conferring Benefits; its Sphere of Action is naturally in doing good, even above the Proportion of Merit. There is no Grace comes nearer the divine Perfections, than this of Generosity; for it imitates the divine Nature, in pouring out its Bounty wherever it comes, and, like the Sun, warms and cherishes all things with its Presence. When it receives an Injury, it delights to give Pardon, and meets the Penitent above half way. If it chastises, 'tis not in Anger or Revenge, to wound or hurt, but in Pity and Kindness, to reform and amend. Generosity is, in truth, a Constellation of Graces; for the Magnanimity is the Sphere in which it soars, Humility too is the Ground on which it walks. For Pride and Generosity are as repugnant to each other, as Puffanimity and Courage. The Obligations it receives from Heaven invite and excite it to the highest Acts of Obedience; even Mortification and Self-Denial, and that too without any regard, either to the Joys of Heaven, or Pains of Hell.

I KNEW a Man, that had escap'd a great Danger, by the Providence of God, who having it fresh in his Memory, resisted a charming Temptation, notwithstanding a mighty Tendency of Nature, Opportunity, and a violent Impulse, merely through the Consideration of the Deliverance he had then lately receiv'd from the Hand of God, whom 'twas ungenerous to displease; having no Prospect then in his Thoughts, of Punishment or Reward.

This

Of GENEROSITY.

3

THIS may look romantick to those who have no Views either in this Life or the next, but the Wisdom of pursuing Joy and Pleasure, and avoiding Grief and Pain; but yet 'tis every Day seen done by generous Men towards one another. Which of them is it, that has receiv'd a Kindness, especially many, that does not crucify his Affections, and mortify his own Inclinations, to make them subservient to his Benefactor and Friend? Who does not take Care, not to displease him, from whom he has receiv'd a Favour, tho' the giving that Offence would gratify some Lust or Passion? And that too, with all generous Minds, not for fear of receiving no more Favours, but upon a Consciousness of the Obligation and Duty owing for the past. I cannot here but reflect on a most disingenuous Phrase some of our young Clergy use in their Prayer before the Sermon — *And lest our Unthankfulness for past Mercies should stop the Current of thy (God's) future Favours, We laud and bless Thee* — What! Is there nothing due for what is past, but with respect to what is to come? 'Tis much like a Saying of the common People, *I won't thank you for this, I'll thank you for the next*. Or, I'll thank you for this, merely to have another. But when I speak of subduing our Affections to the Will of our Friend or Benefactor, I do not mean the Obsequiousness of a Courtier; for he seems not to have a Soul of his own, to act upon an internal Principle, but to be animated and moved by the external Agent that gives the Grace, to be a sort of Machine that smiles or frowns, as his Prince does, and has no Air but what comes reflected from his Superior. He is a Weathercock, that turns always with the Air of the Court: He is a sort of opaque Body, like that of the Moon, which has no Light but what it receives from the Sun. Hence I conceive, that Generosity must have some Bounds, in order to act on a right Principle. There is a being righteous over much. We must lay down some Prin-

ciples, and build but to a due Height. 'Tis with this, as even with Poetry, the Fancy of which, tho' it be permitted a vast Liberty, yet must be bounded and kept down to the Laws of Decency, Decorum, and Discretion. This Caution is always to be observed, that whatever Favours or Obligations we receive from Men, we ought never to return them, with doing any thing that is a Breach of the divine Law. That would be like chusing rather to affront a gracious Prince, than offend a poultry Footman. For Principles then, let him lay down these never to be removed: To look upon God as his Creator, and most munificent Benefactor, to whom he owes all that he is, has, or ever shall have: That his Providence governs the World, and that nothing happens to Men by Chance, or blind Fortune; but all things are here directed (six only excepted) by the divine Wisdom: That tho' we cannot see the Reasons of Heaven, in many Cases, for the Prosperity of the Wicked, and the overturning of learned Kingdoms by Barbarians; in regard of the Shortness of our Lives in this World, and through our Ignorance of the Sins and Wickednesses of Mankind: Yet hence we may learn, that 'tis our Duty to acquiesce under the divine Economy, and to learn this Lesson, that what we cannot reach unto by our Reason, we may apprehend by our Faith; which Act of Humility will bring great Peace of Mind. There is this farther to be added, that we must look upon Providence, as working by Instruments or Mediums in this World; either by Messengers from Heaven, which is very rare, by our Guardian Angels, or our Good Genius, as *Socrates* calls it, which is more ordinary, (tho' the Heedless do not observe it) or by Men, which is most common. If Men then are but the Instruments, why do we terminate our Gratitude in them, and not rather give Praise first to God, and then Thanks to Man. This is a sort of Idolatry, in referring the Honour to the

the Creature, that is due only, at least principally, to the Creator. Oh! how thankful is your most obedient Servant, for speaking a good Word for him to the King; but not a Word of Gratitude all this while to Heaven for the Success; when, in truth, all the Good we receive, and all the Evil we avoid, either moral or natural, flows from the Bounty and Providence of God. The Minds of Princes, as well as the People, are entirely in the Hands of the Most High: His Divine Majesty turns them this or that way, and makes them frown here, or smile there, as he pleases. And tho' we are a sort of Free-Agents, yet he turns and rules our Hearts by secret Springs and Motions, unobserved even by ourselves, to condemn with *Pharoah* the chief Baker, but to pardon and restore to Grace the chief Cup-bearer. We are, in these Matters of Divinity, like *Tyrees* in Philosophy; we impute all to second Causes, so that we banish a first out of the World. Having then laid down this as a Foundation, not to over-strain the Compliment too much to Man, (as the *Athenians* did to *Antigonus* and *Demetrius*, who erected Altars to them, and called them their Tutelary Deities, for delivering them from the Tyranny of *Cassander* and *Ptolemy*) let us see whether this noble Principle may not reach Heaven itself, or whether it is confin'd to this lower Orb, and what are the Measures of it. The Divine Majesty prefer'd *Solomon* to the Crown of *Israel*, when he had several elder Brethren then living, who had the Right of Primogeniture to succeed King *David* their Father. *Solomon*, in return, was very grateful, and, if I may so say, generous towards God, when he offer'd at *Gibeon*, to the Divine Majesty, a thousand Burnt-offerings. The Infinite Bounty would not be outdone by Man; wherefore, the very next Day, his Divine Majesty requited him with the noblest and best Gifts that ever were bestowed on Man, viz. a superlative Degree of Wisdom and Knowledge, that saw

into the Nature of all things, and infinite Riches: Wisdom to govern his People, and Riches to help and assist them. *Solomon*, after this, upon the Dedication of the glorious Temple to God, which he built for his Honour, shewed a superlative Degree of Generosity to the Most Holy, not only in overlaying the inside Floor and Oracle with Gold, but in offering up to the Divine Majesty two and twenty thousand Oxen, and an hundred and twenty thousand Sheep, for Burnt-offerings. And, upon his Prayer for the Good and Welfare of *Israel*, and the Prosperity of the Temple, it pleased the Divine Majesty to honour *Solomon* with appearing to him a second time, and to promise him, both Protection for the Temple, and the Welfare of his People, on Condition only of obeying his Laws. There seems to be a sort of Emulation between the Great God of Heaven and Earth, and the mighty King *Solomon*, who should outdo the other in Acts of Generosity; but the Weight of the Balance turned on the Side of Heaven. Oh! Infinite Bounty! Who would not sacrifice Estate and Life to so immense a Goodness?

How contrary is the Practice of the *Roman* Christians to that of *Solomon*? They are equally guilty of Superstition, Idolatry, and Ingratitude, with the *Athenians* beforementioned, as will appear by the Account following of their modern Practice.

THE *Turks* having, in the Year 1715, took the *Morea* from the *Venetians*, attempted the Year following the taking the Island of *Corfu*: In order to which they landed a great Army there. They took the whole Island, except the capital City of *Corfu*, and the Castle that guarded it; which made so valiant a Resistance, that, by the Blessing of God thereon, the *Turks* abandon'd the Siege, and left the Island to the *Venetians* again. Whereupon the foolish and superstitious Senate ordered a great Silver Lamp of one thousand Ounces Weight to be made, and to be sent

to the Church of St. *Spiridion* in *Corfu*, and to be hung up and lighted before the Throne of that Saint, whom they named the Protector of that Town and Island; and likewise ordered a Fund to be settled for Maintenance of a Lamp perpetually with Oil, and to keep it always burning. The *Venetians* had done wiser, and more like Christians, if they had appointed an anniversary Day of Thanksgiving to Almighty God, in Remembrance of their Deliverance, and had given the thousand Ounces of Silver, and the annual Fund, for Redemption of Christian Slaves taken from them by the *Turks*. What good does the wasting so much Oil, in burning before a rotten Carcass, tho' intomb'd in Marble? Does the supposed Saint know of it? Can he make any Return for this Honour done to him? Does not this Practice thrust out God's Providence, in the Government and Protection of Mankind, and set up Saints in the room thereof? Ah! foolish *Venetians*, who has bewitched you into these things! But where was this St. *Spiridion*, this Tutelar Saint of *Corfu* in November 1718? upon the twenty first Day of which Month, about six in the Evening, when there fell such a Storm of Thunder and Lightning from Heaven, that it penetrated thro' two great Cellars, or deep Vaults, and set Fire to the Magazine of Powder under them, being four hundred Barrels, which being under the old Fortrefs, was almost entirely blown up; with the Palace of the Captain General, and the neighbouring Houses, and buried fourteen hundred Soldiers under its Ruines, besides their famous General *Andrea Pisani*, the Nobles, *Giovani Moressini*, the Brethren, *Marco* and *Alvisio Boni*, and the Governour of the Fort *Carolo Zorzi*. Methinks, if the *Venetians* had been as wise as they are crafty, they would have taken down the Lamp, saved the Expence of wasting so much Oil, in Honour to a sham Protector, who could not save them from Lightning from Heaven. I cannot help being of

Opinion, that the Divine Majesty, in Vindication of his own Honour, which the *Venetians* transferr'd to St. *Spiridion*, sent this Judgment upon them, to awaken them into a Sense of their Folly, Superstition, and even Idolatry, and to bring them to a true Knowledge, that God governs the World, and protects Mankind, and not Saints or Angels. When they do administer to us, 'tis by the divine Direction and Appointment, and not of themselves. I perceive very plainly, that whenever the Nonsense of Popery prevails, it cramps the Understanding, narrows our Charity, sours a good Disposition; and if there are any wise Men amongst them, that are Bigots, it makes them, in that respect, Fools.

THE Eyes of Christians begin now to be opened; two or three fierce Popes, such as *Leo X.* who excommunicated *Luther*, and *Pius V.* who excommunicated Queen *Elizabeth*, would help very much the Reformation of *Christendom*. To which End, I wish Cardinal *Alberoni* may be chosen Pope, when the Chair is vacant, and, after him, another *Hildebrand*.

HAVING mentioned the Bounty of God to *Solomon*, let me now mention his immense and infinite Bounty to the whole Race of Mankind: A Goodness that I am at a loss to express! An Excess of Love that no Words can fully declare! and which even the Hearts of human Nature are too narrow fully to comprehend.

THAT God the Father, the Fountain of the Deity, should, in so immense a manner love Mankind, as to send his Son, his only begotten Son, not a Creature, or made of nothing, but God of God, deriving his Divinity from the Father, either by an Emanation, or in an ineffable manner, being in the Beginning, in the Creation of the World, with the Father, who was before all Time; I say, that God should send this Person into the World with such Credentials, that no Prophet ever had; that taught so excellent a Doctrine, that no Man ever taught; that led so holy a Life,

Life, that no Man ever led; that died a most infamous and miserable Death, as a Malefactor; and in whom the Fulness of the Godhead dwelt bodily: And all this for the Salvation of human Nature, that by Faith in him Mankind should be saved, should be eternally happy: Is such an astonishing Act of Love in God the Father, who sent, and in the Blessed Jesus, who voluntarily obey'd and came, that it's too great for the Heart of Man to conceive. Here the Divine Bounty, Goodness, and Munificence, soars above his Creatures in his proper Sphere, as 'tis fit it should. In the Contemplation of this I lye in the Dust, and am amazed at the Height, and the Depth, and the Breadth of the Love of God to Mankind in Christ Jesus: For God himself is Love. The legal Sacrifices of *Solomon*, and others, were but Shadows and Types of the Great Sacrifice, which being once offered, needs no Repetition. No Temple, no Altar now, is more holy than another; nor is it Religion, but Superstition, to enrich them with Silver and Gold, Jewels and precious Stones, as is done at *Loretto*. All above the Measures of Decency and Decorum, are Error, and mistaken Zeal. But yet God has not left us without Opportunities to exercise our Charity, and even our Bounty and Generosity, with respect to himself. This Object I take generally to be the Poor and Distressed: These God has substituted in his room, (bearing his Image) *For he that gives to the Poor, lends to the Lord*. Having described the Object, let us consider the Measure. Generosity, *primâ facie*, seems to be like the River *Tagus*, which alone affords a golden Sand; it looks like a glorious Height of Virtue and Dignity reserved only for the Great and Noble, for the Rich and Mighty. But this, when examin'd, will appear to be a Mistake: For the Poor, as well as the Rich, the Mean, as well as the Great, may exercise this Virtue. Nor does it consist only in bestowing great Donatives, but in giving Credit and Faith,

on

on proper Grounds, above the Standard of the People.

THE Widow that gave her two Mites, being all she had, was more generous, in the Judgment of our Saviour, than the *Pharisees*, that were rich, that cast great Sums into the Treasury. The five Shillings of an ordinary Man is more considerable to him, than the five Pounds of some Rich. There is no Sum, great or small in itself, so as to denominate the Person generous that bestows it: for Money is much or little only by Comparison of what the Person has that gives it.

TWAS as generous in the Disciples of our Lord, to forsake their poor Boats and tatter'd Nets, being all they had, and to follow him, as it would have been in the young rich Gentleman, had he sold all and followed Christ; for their All was as dear to them, as the Wealth of *Craesus* was to him. But nothing could be more generous than that of *Abraham*, in being willing to offer the Son of Promise, not as an Act of sudden Heat, or Surprize, but of three Days great Deliberation, continuing all that while in the same Mind. This was trusting in God with a Witness: Wherefore he hath obtained a glorious Title, even *the Father of the Faithful, and the Friend of God*.

BUT Prudence must govern us with respect to the *Quantum* and Quality; for Generosity, in its extended Sense, has its two Extremes, on each side One: Prodigality and Credulity, or Fool-hardiness on the one side; and Parsimony and Pusillanimity on the other. When I have said what Generosity is in the Abstract, I have sufficiently shewn what it ought to be in the Concrete: A Gentleman: Whose Title flies in his Face when he does things mean and low; but when he violates the Laws of Justice and Truth, he transmigrates into a Devil.

How great is the Pleasure of doing a handsome, generous Action? and how dismal the Reflection of a

base and mean one. This, abstracted from another World, made some excellent Heathens delight in Actions noble and generous, and scorn things mean and base. They represented this Virtue as a lovely and amiable Thing, in the Exercise of which they took infinite Pleasure. There seems to be such a Congruity between a generous Mind and a handsome Action, that the Pleasure it gives was held by the *Stoicks* its own Reward. The Mind then moves in its own Sphere when it does things like itself; and if it is uneasy under an Obligation, and would be always giving rather than receiving, it being more noble to give than receive; I know no way in which the Mind can be more exalted and better employ'd, than by considering the Obligations it receives from Heaven, and endeavour to return them in the most difficult, and yet most perfect Oblation: That is, to consider the Vice and Infirmary to which we are naturally most enclined, and then sacrifice that Right Eye or that Right Hand to the Divine Honour. This is parting with Father and Mother (for who does not prefer his sensual Passions to them?) in Return to the Divine Favours: This will give that Serenity of Mind, that Extasy of Joy, and that assured Hope, which the World with all its Force cannot take away, nor with all its Pomp give. The Means by which that may be attained, I have elsewhere shewn, and shall not here repeat.



OF THE NEW MAN.
ESSAY II.

Of the NEW MAN.



HERE are very few Men so bad, let their Vices be what they will, but that at some Times, in some Places, and in some Circumstances, they act very differently from the general Course of their Lives, from the general Tendency of their Hearts and Dispositions. Mankind is very much apt to follow their Leaders, who are a Step higher than themselves; especially if they have a Capacity to hurt, or a Power to do them good. We live rather by Example than Precept; for which Reason our Saviour pronounces a dreadful Woe against those who give Offence, *i. e.* occasion others to sin by their Example. A cunning Knave will act honestly in the Face of the Sun, or when he thinks his Actions will be scann'd by Men of Virtue that are his Superiors, especially if they have any Hank over him. Most Men that are honest, are so, rather for Fear of being discovered and punished for their Knavery, than on a Principle of Obedience to the Divine Law, or on a Moral Consideration. The *Debauchée* that has Wit will act the modest Part before his Superiors, that are Persons of Sobriety and Chastity. Even the Covetous will sometimes do a generous Act, when Example, Vain-Glory, much Entreaty, a View of future Profit, or some such-like Consideration, moves

moves him to it. But what a Farce do all these and such-like Persons act? They do Violence to their Nature to do that which is right; and yet this Mortification is no Virtue, because they act on a wrong Principle, and even against their Will (if a Man may be said at any time so to do, the last Determination of our Actions being not always the Result of a Free-Will.) These Men, in their retired Thoughts, and Reflection on such Actions, by their Dislike of the Remembrance of them, having been done with an ill Will, eradicate all the Virtue and little Good that was in them, efface the seeming Brightness they had, and become as guilty of the Sin of Omission, as if they had never done it; at least, shall have no Reward for the same in the next Life, whatever Reputation they may gain thereby in this.

SURELY such a Contrariety of Life in the same Subject, must needs make the Man an unpleasant Creature to himself. Here is a Civil War in this little World; one Day acting upon one Principle, another Day upon the quite contrary. Fears and Doubts continually attend and rack him; he neither enjoys the full Relish of a callous *Debauchée*, who has no Conscience to disturb him; nor any Joy in what he does that looks like Virtue, because it is but seemingly good, has only the Appearance, and not the Substance of Virtue. But this tottering State of Life, I should think, will not last long; for either the Man grows worse and worse, and then becomes hardened in Vices, and fear'd to Virtue; and so goes after this Life into a Place of eternal Misery; or, if he be but a little wise, he repents and becomes a new Man; he does *resipiscere, redire ad sapientiam*, return again to that Wisdom from which he fell; and if he persists in an Amendment of Life, he then becomes a new Creature all of a piece; there will be then such a Congruity between the Operations of his Soul, his Words, and Actions, such an Harmony in this lovely Creature;

3

his

his Reason wisely governing his Passions and Sensations, and that Reason wisely guided by that infallible Rule of holy Writ, and that which never fails such a Person, the Spirit of God illuminating both; that he may justly be said, almost without a Figure, according to the great Elegancy of our Lord's Expression, to be *born anew*, to be a *new Creature*: For that which is contrary to what it was before, may justly be said to be a new Creature, to be new made, to be new born; for he has new Powers, new Faculties, new Dispositions, a new Taste, and new Affections to that which is good and virtuous; and new Abhorrences, new Aversions, and new Detestations to that which is morally Evil; which makes him quite contrary to what he was before, which cannot but denominate such a Creature *new*; for it is a new Birth, or even a new Creation, or new making, at least a being new born of the Spirit, or by the Power of the holy Spirit co-operating with the Spirit of this new Man, whereby (to speak in the Language of Divines) the Spirit or Disposition of our Lord is formed in him.

THIS lovely Creature has Peace, and Joy, and Light within him; his Thoughts, Words, and Actions bear a mighty Conformity to one another; he acts uniformly in all the Parts of his Life, as well in the Dark as in the Light of the Sun; his Soul dictates his Thoughts, Words, and Actions, and they act as conformably as a Dial-Plate truly shews the internal Motions of the Wheels and Springs within; and if he is sometimes ruffled by Fools, or proud Knaves, with which the World abounds, and thereby is raised to some Degree of Resentment, he is sorry for it, and chooses rather to avoid for the future having such Offences given him, than to raise his Indignation to an Act of Revenge.

IN the Event of Things, he more considers what part he has acted, whether he has done that which is
lawful

lawful and right according to sound Reason, and conformable to the Laws of God; whether they have been the Rule of his Thoughts, Words, and Actions, rather than the Consequence of them; Man's Duty being to obey, and God's Part to govern and over-rule. In this sedate Temper of Mind, if ill Success attends a wise and an honest Action, he is easy under it; the Trial of his Virtue of Patience is now to be exercised, and his Resignation to an over-ruling Providence, and Trust in the Divine Majesty for a good Issue at last, a Trial of his Faith. How do whole Armies give up themselves to the Conduct of a General, who oftentimes commands wiser Men than himself, and who is sometimes mistaken to the Loss of many Thousands? But no Man dies a Creditor to God; for I am entirely satisfied, that the Divine Providence is to be justified in all his Dispensations to the Children of Men, as well in this World, as in that which is to come. We judge of the Happiness of one Man, and the Misery of another, by false Tokens, superficial Glosses and Appearances. The Man that trudges along the Street in the Dirt, that exercises his Mind while there on proper Objects, may have infinitely more Pleasure, and even exalted Joy, than the Man that rides with his bright Star and Garter in his gilded Chariot with six, to visit his Mistresses.

ALAS! there is not one Man in ten thousand knows what is best for himself; not when to put a Stop to his Ambition, Riches, or sensual Pleasures. The Trader on the *Exchange*, newly set up, and thriving a little, first keeps one Horse, afterwards a Brace of Geldings, then his Coach and two, after that his Coach and four, and at last six: The Ambitious ceases not till he gets up to be a Duke, if he has an Estate sufficient to support the Title, and Interest to obtain it: And all this while of climbing to Riches, or Honour, or pursuing sensual Pleasures, has a Mind full of Fears and

and Doubts, full of Uneasinesses that rack and torment his Soul, and make him a very unhappy Creature.

THE watchful Guard over our Passions, the keeping those under, which either by Nature, or a naughtiness or careless Education, have gained a great Ascendant over us; the keeping out of immoral Harms-way, and avoiding tempting nocent Pleasures, which we are inclined to, is a Difficulty which every honest and worthy Christian has enough to do to perform: Hence it is that the Church, or Body of Christians, is called *Militant*, and every Christian is or ought to be of this Militia: And as the Militia are to be trained often in the Exercise of their Arms, how to use them aright against an Enemy upon any Occasion; so certainly every Christian must exercise himself in the Government of his Passions and Affections, in subduing them and setting them on right Objects: For that he has three powerful Enemies to encounter, that require him to be always on his Guard, *viz.* Himself, or his Flesh and Spirit, the World, and Satan. But when we are truly in earnest, and endeavour to do our Duty in the best manner we can, tho' Satan alone is too powerful an Adversary for any Man by his natural Strength to contend with; yet certainly in this Case the Divine Spirit, upon Application, will come in to our Assistance; and that will make us, if not *more than Conquerors*, at least keep Satan from *getting the Dominion over us*; keep him at least at a Bay, and not to close within us. The best Way is not to parley with Vice, for he that parleys with Vice parleys with the Devil, which he that does so is half overcome in the Beginning: 'Tis safer therefore to make an honourable Retreat, than to fight with him and be overcome.

WE come out of our Closets in a Morning after performing our Duty there, with steadfast and continued Resolutions of Amendment of Life; we are for

for that Moment little less than Angels: But alas! We no sooner enter upon the Stage of the World, but being ruffled by Fools or Knaves, made uneasy by Servants, tempted by the prevailing Sin of our Nature, or one evil Accident or other, that is ready to, and does, attack and overcome us; so that our Righteousness and Resolutions are like the Morning Dew, which soon passeth away, and we become as bad or worse the present Day, as we were the preceding.

WHERE then is our Conquest? where then is our Victory? Do we not fall then into the Maxim in Divinity, *Non progredi, est regredi*? Oh! unhappy Condition of Man! bid to be good, and prone to be evil. This Circumstance of an active Life has made many religious Men turn *Anchorites*, forsake the World, and live in Cells: But were they to write the Temptations that attack them in their Solitude and Retirement, it would be a Moös Point, which Condition of Life is safest for our eternal Welfare. Witty Men, while in the Buz and Fatigue of Business, that meet with many cross Accidents, to sour and make them uneasy, are apt to say fine things of Retirement and Solitude, and wish themselves in that State: But alas! they are like Men in a Fever, that turn and toss themselves about from one Side to another, thinking to find Rest on the other Side, but gaining it on neither.

Dogs tied up by a Cord, for being wont to bite, are apt to gnaw the String that restrains them of their Liberty; whereas, were they loose, they would soon bite again, and be hanged for it. Such a Restraint therefore is for their Good. 'Tis better to endeavour to make, by wise Considerations, our present Circumstances easy to us, than to shift our State of Life, in hopes of finding better. Few Men that travel, but what endeavour to come home at last, and there make their *Exitus*: Nay, we are

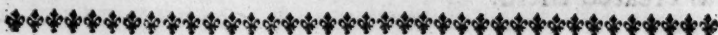
fond that our Bodies, when dead, should lye near those, who in Relation or Love were near and dear to us while alive. He that cannot be easy and contented in his present State of Life, will hardly ever find Ease and Content in any other: Not but that a wise Man, in his Business or Employment, may endeavour by all lawful and honourable Means, to enlarge his Fortune, and even desire and aim at it; which he may do, and yet find Ease and Content while so doing. It's best for a Man to consider, that while God suffers this World to have Continuance, it's his Majesty's holy Will and Command, that the whole rational and animal Nature should do their respective Duties for the Preservation and Continuation of the several Species and Individuals, and that the divine Goodness hath so ordered and commanded, that both the rational and animal Nature should so cooperate for the Good of the Whole, that no Individual should cross this Rule and Command; that no Individual should perish, or be made uneasy in this Life. A good Man is merciful to his Beast, and all Men ought to be so. How has God endowed the animal Nature with new Powers and Faculties, with new Courage and Strength, to support and preserve their young ones against their Enemies, and to fight and beat them, while the young ones cannot take Care of themselves! Which, when they can, fly from that Enemy, which before they easily conquer'd. There appears to be a wonderful Economy, an admirable Wisdom and Power in the divine Majesty, in his Government of this World, and presiding over human Affairs: This ought to be the Subject Matter of the human Meditation, wherein the Wise cannot but find infinite Pleasure. The open Appearances of God's Works may employ the lowest Part of Mankind, and cause them to exercise Acts of Praise and Gratitude for them to the Almighty:
And

And God has hid some of his Works, for the Wise and Ingenious to search after them (without which they are unworthy of the Knowledge) that not only by the Difficulty of finding they may set the more Value upon them, but that, for their own Excellency, they may with the greater Ardour and Fervour of Mind, love and adore that God who has created them.





ESSAY III.



Of the Government of the EYE.



ALL the Beasts of the Field, and Birds of the Air, have particular articulate Voices or Sounds, by which they call or speak to one another, and thereby come near and approach to each other, not only for Copulation, but for a sort of Communion or Society. And these Sounds or Voices are so well known and understood by the Individuals of each Species, that they no sooner hear the Call, but those of the same Species presently answer the same; whilst the rest of the Creatures that are at hand, that are not of the same Species, tho' they hear the Sound, understand not the Meaning thereof, and therefore take no Notice of it: Like Foreigners talking a Language which the Natives don't understand. As God, in the Creation of the World, gave Powers and Faculties to the inferior Nature, for their happier Fellowship and Society, by Notes, Sounds and Voices, by which they may call, and as it were speak to one another, for their mutual Benefit and Enjoyments; many of the Birds of the Air not only delighting themselves and the inferior Nature, but even the rational, with their musical Notes and Songs: So doubtless God gave to *Adam* and his Wife more Sounds, Voices, or Modes of Expression, by which they and their Posterity might

con-

converse together, and communicate the Desires and Affections of their Souls or Minds to one the other, for their mutual Satisfaction and Pleasure. And as the Words (which now I will take Leave to call them) which *Adam* and *Eve*, and their Posterity, for above seventeen hundred Years, made use of in Conversation, would have continued an universal Language to this Day throughout the whole World, had not the Wickedness of Men's Hearts provoked God to confound their Language, and thereby defeat their impudent and foolish Design of erecting a Tower that should be too high for any future Inundation, even from God himself to destroy them; (the Memory of the dreadful Flood, which swept away their Ancestors, being fresh in their Minds) so now the Words of all the Languages on Earth, between Man and Man, are but so many Sounds or Notes, which by the Consent and Agreement of Mankind in each Country, do stand for such Ideas as do raise in our Minds the Meaning and Intention of those with whom we converse by Mouth or Letter. So that, in truth, Words have not so much Sense or Signification in them, of themselves, in any Language whatever, (however fanciful some learned Men are of Originals and Roots of Words) as there is a Sense or Meaning of the Braying of an Ass, or Neighing of an Horse; for, in truth, these Sounds have some Sense or Signification; for they import a Desire, and are so understood throughout the World, of being with one of their own Species, for their Pleasure and Enjoyments. And this Language, I doubt not, has continued amongst Brutes and Birds from the first Creation; for they (poor Creatures) had done nothing to forfeit the original Privilege of one universal Language. Man! foolish Man only! tho' the top of the Creation, was the only Rebel, on this Side Heaven, against his Creator;

and now by Pain and great Labour, is forced to learn the Notes or Words of neighbouring Nations, and their particular Idioms, whom only a narrow Sea divides from us, to be able to have any Conversation with them. Persons that are born deaf, and consequently dumb, have learnt an Art of Conversation with Mankind, by Signs and Tokens, and Motions of their Fingers, whereby there is a mutual Conveyance of the Ideas of the one to the other, and a pretty good Communication of each others Sentiments without Words, or other articulate Sounds. So that it's plain, the Soul of Man, which is in truth the Man himself, can shew and demonstrate its Operations, Affections and Desires, Hatred and Detestations, as well by Signs and Tokens, Motions of the Eye, or Foot, or Hand, Frowns or Smiles, as by Words, or any other articulate Sound. This being so, let us consider, how far a Person may be virtuous or vicious, by other ways or means, than by vocal Conversation: Vicious, without committing the grosser Act of any Species of Vice: Virtuous, without the actual doing what is so. For I take it for granted, and Experience shews it to be true, what *Solomon* says of the Tongue, that *it is the root of all evil*: That is to say, out of the Abundance and Overflowing of a naughty Heart, the Tongue generally declares and shews its Operations to Mankind, which before were only visible and discernible by the all-seeing Eye of God. So that the Tongue is rather the Instrument to express the Evil of the Heart, than the Evil itself: It is rather a Branch springing from the Root, than the Root itself; the Stream flowing from the Spring, than the Spring itself. Nay, a wise and judicious Man may pass a shrewd Judgment of the secret Intentions of two crafty Persons talking together of what each aims at, exclusive of their Expressions by Words;
for

for the Words of such Persons do not always bear a Congruity with their Minds. The Mind often expresses itself more truly by Looks than Words. I remember a young Lady, that had more Beauty and Wit, than Religion, that used to go to the Park, where taking the Air is the Pretence, but the mutual viewing the Ladies and Gentlemen the Intent, call'd modestly, seeing the Company, used to say, she knew what the Gentlemen wanted, when they look'd upon her; and, I suppose, she sometimes returned a Look of Consent. *Hic! adultera mens est.* That the Mind breaks forth, and shews itself by Looks, as well as by Words, is not only evident to the rational Nature, but is observed and taken notice of, even by the inferior Nature: For Dogs that are of an acute Species, such as the *Danish* Dogs, or our *English* Spaniels, will easily discern the good or ill Will, or Disposition of their Master towards them, by a kind Look or a Frown; so as to rejoice, leap, and be well pleased at the one, and go away dissatisfied at the other. Such is the Language of the Eye, even understood by the brutal Nature.

THIS being so, I am to consider how far the Eye may be culpable or innocent, nay even virtuous in its Operations; as it is one of those Sensations God has endowed the animal and rational Nature withal, and as it is a Mean to lay Objects before the Heart or Soul of Man, and as it is apt to indicate and shew the Inclinations or Aversions of the Soul to the Objects before it. Our five Sensations, before the Fall, did doubtless stand indifferent to Good or Evil: They were like Knives, which, in a wise Man's Hands, serve to cut his Meat, but, in a Fool's, are made use of to cut his Fingers. How far they are now depraved, and the Causes thereof, I have shewn elsewhere, and shall not here repeat. I am now

to shew, how far it is the Interest and Wisdom of Man, even with respect to this Life, but especially with respect to the next, to set such a Guard and Watch over his Sensations, as not to suffer them to get the Power and Dominion over him, but to keep them in Subordination to his rational Powers, and to exalt his Reason, by the Light of Revelation, to a nobler Height than what Mankind usually do. I think one has as much Reason to keep a Guard upon his Eyes, as he has over his Thoughts or Words: For the Eye being the Instrument whereby all the visible, pleasurable, and delightful Objects of this World are conveyed to the Soul, the Pleasure of the Object is heightened or abated, in a great measure, to the Soul, according as the Eye represents it, either with Advantage or Disadvantage: So simple Waters passing thro' mineral Earths, are impregnated with the Virtues and Qualities of the Earth thro' which they pass, or become noxious, according as the sulphureous or arsenical Qualities there abound. And as it is with the Organ of Sight, so is there great Danger to the Soul, from the imprudent Use of the other Sensations. We are wont to say of a lascivious Person, that ogles all the pretty Women he sees, that he has an adulterous, or lascivious Look, and an unchaste and impure Eye: And the same Person delighting in impure Conversation, has corrupted the Organ of Hearing, by its taking Delight in smutty Jest, and witty Uncleanesses. *Vir potest perpetrare fornicationem, sive adulterium, cum uxore sua propria, per imaginationem vitiosam, actu generationis.* Matthias the High Priest, in the Reign of Herod the Great, confess'd he was so unfortunate, as to have a Dream which defiled him, on the Eve of a solemn Festival, which rendered him unfit to officiate the next Day: Being from his Wife, his Fancy was too strong and lively. Wherefore another Priest was chosen

chosen for that Feast. The *Jews* were forbid coming near their Wives on God's Descent on Mount *Sinai* to promulge the Ten Commands; because by a corrupt Imagination, the Act otherwise lawful and innocent, may become defiled, the Innocency of it resting in a Point. When we speak of an unchaste Eye or Ear, alas! these are only Metaphors: 'Tis the Soul that is corrupted, which shews its natural Operations (the Soul itself being invisible) by the outward Organs of the Body: For by our Conversation and Looks it's an easy matter for a Stander-by to know and understand the good or bad Qualities and Dispositions of our Souls, but especially by our Actions. 'Twas wisely said — *Loquere, ut te videam*; for out of the Abundance of the Soul the Tongue speaketh; and the Face, till perverted by Art, does *indicare Virum*; tho' now 'tis said, *Fronti nulla fides*; which in this degenerate State of Hypocrisy and Deceit is true. But while natural Truth and Justice are uppermost in the Mind of any Man, and these are the Rule of our Lives and Conversation, the Face does as truly indicate and declare the internal Disposition of the Mind, as a Dial-Plate shews the Hour of the Day, according to the internal Motion of the Springs and Wheels of the hidden Clock-Work within. Did Man but know and consider the mighty Pleasure that results to him when he acts by the Rules of Truth and Justice, when he acts like a Creature all of a Piece, when there is an exact Congruity between the Operations of his Soul within, and his Words and external Actions and Gestures (for a Man may lie as well by his Looks and Gestures, as by his Words) he would never play the Dissembler, and be guilty of the cowardly Meanness of a Lie, or say or do any thing contrary to the Operations of his own Mind.

THE first thing we are to take care of is to have and keep a pure and a clean Mind, that the Fountain be not corrupted; for if the Fountain is clean, the Springs or Flowings from it will be so too. If through a careless or naughty Education and Conversation the Mind is become unclean, we must with great Diligence and Application take care to eradicate and defæcate our Minds from the impure Ideas and naughty Impressions, which an unhappy Education and Conversation have brought upon us. This will not be easily done; this *Legion* is not to be cast out but by great Diligence, Fasting, and Praying. But alas! instead of our Care and Diligence to eradicate and efface the impure Ideas impress'd on our Minds when young and foolish, we run into Temptations, and indulge all our sensual Faculties, as if our Bodies were as cold as Alabaster, and our Souls as unsusceptible as Iron; nay, we make the very Faculties of Reason itself, which should help us to conquer, to be even a Pander to our Lusts. The Mind of such an one at last, even when old, becomes a *Cage of unclean Birds*, and acts over and repeats by a lively but naughty Imagination and Fancy, the Sins of its Youth, and so becomes doubly guilty of that Sin which most alienates us from the Favour of God.

St. Peter after having in general exhorted Christians to an holy Life, and shewn them the Necessity thereof, in order to their eternal Salvation, does in a very pressing manner descend to Particulars, and at the Head of them, very earnestly de-horts against the Sin of Uncleaness, saying, *Dearly beloved, I beseech you, as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul*^b. By this Expression, 'tis plain he lookt upon this

^b 1 Pet. ii. 11.

Sin as what is most dangerous to our eternal Welfare, and which is the very Characteristick Enemy of the Soul of Man, and therefore most carefully to be avoided. But St. Paul carries this Sin much higher: For whereas St. Peter warns us against this Sin because it wars against our Souls, is the very Enemy of our Souls, and obstructs our eternal Welfare; St. Paul tells us, that *the carnal Mind is at Enmity against God; for it is not subject to the Law of God, neither indeed can be.* Now what a deplorable Condition must that Man be in, who not only fights against his own Soul, that is, himself, but wages War likewise even against the Almighty God? Common Decency, Age, and Civil Prudence may keep Men of Figure and Character from the external Acts of Uncleaness; and yet they may be as vile internally as the common Rakes of the Town, or the Beaux that ply behind the Scenes: With their Eyes they defile their Minds, and act over in a Dream what they can't perform when awake. Thus they contaminate their Souls in this Life but with half the Pleasure of the Sin, and throw themselves into Hell for Sins they never had so much as the Pleasure of committing, but only by a vicious Imagination.

Good God! for what Trifles do we barter away our Souls, and how do we lavish away our Heaven for nought! The Man that leads a mixt Life, that allows himself in the Practice of any one Sin, that is habitual therein, and yet is regular as to other Virtues, has the Uneasiness of a Mind that cannot but sometimes afflict him, which much abates the Pleasure of his sensual Indulgence; and can have no Satisfaction in the Practice of his Virtues, because they cannot proceed from a sincere Mind (for a sin-

cere Mind will never indulge to any one Sin, tho' it may casually fall at sundry times into many) and the Man is not all of a Piece. What a Civil War must these two Combatants have in the Breast of a Man of Sense? One day hurried away by his Sensations against that Dominion which his Reason, the Faculty of his Soul, should have over them, and the next day acting up in other Points to some Height of Virtue, which must have but a flat and languid Relish in the Taste of a Man that is not all of a Piece. Such Sacrifices under the Law would never have been acceptable to an all-wise God, because the naughty Heart of the Sacrificer gave the Victim a Blemish. The open and profess'd *Debauché*, that has bid adieu to all Virtue, pursues and enjoys his Game with infinite more Pleasure, and a better Gust, than the Man that is virtuous by halves; for the Devil has actually him (the *Debauché*) in Possession, and heightens his Appetite, and draws the Objects of them, and lays them before his corrupt Fancy and Imagination in such charming but deceitful Colours, that the Man runs on with a mighty Career, his Head and Thoughts fly all one Way, he has no Taste or Relish of Virtue or Religion to interrupt his Enjoyment; Conscience is laid asleep, or rather seared, and, to speak in the Scripture Phrase, he now *commits Sin with Greediness*, and knows not the Danger he is in, till he drops into Hell, and there feels it. And what is the Pleasure that this exquisite *Debauché* enjoys? In a Word, it's nothing but Titillation; all beyond this is nothing but what the Devil represents to us by false and glaring Colours. Bless me! would a Man of Sense pass away his Estate for Life even in this World, for a Rattle? And yet we pass away an happy Life of Eternity, to feel an eternal Life of Misery for a Minute's Titillation, which to a Man is less than a Rattle to a Child.

T H E R E

THERE are two Vices to which, I must confess, human Nature is very prone, tho' they seldom meet in the same Person, that both the Divine Majesty and the wisest of his Creatures have most earnestly dehorted us against, and those are Covetousness and Uncleaness. Holy Writ is full of Investives against these two Sins, and has positively declared, that *neither the covetous or unclean Person shall inherit the Kingdom of Heaven.* They seem to be the Characteristicks of a Person doomed to eternal Flames. I must confess, when I consider human Society, and that God's Laws do generally relate to such, *i.e.* for the Benefit and Welfare of Mankind in general, which is highly agreeable to the Wisdom and Goodness of our Maker, I think these two Sins are the most pernicious of all Crimes to human Society. The Knave may make Restitution, and thereby atone both to God and Man, and afterwards live honestly. The Drunkard, having a broken batter'd Constitution, may become a sober Man. The Murderer may repent, and do so no more. But the covetous Man does neither Good to himself, or any one else, but rakes and scrapes all to himself, without enjoying it, Part of which should be diffused to many: He starves those about him, whom his Riches should supply: He never repents, and becomes generous or charitable; he lives poor to die rich, and then does not properly give any thing away, but leaves it behind him, because he cannot carry it with him; nor can he be grateful to God for his Riches, because he does not enjoy them. The Unclean renders all pretty young Women unsafe with whom he converses; he defiles their Minds by impure Conversation, Looks and Actions; and every Man is made uneasy by him, that has Wife, Daughter, Sister, or other Relation, or Friend in his Company alone: Though peradventure he does not debauch them,
for

for Want of Opportunity, or their Consent: For the Apprehension of such an Evil from a Person so prone to commit it; the Jealousy of the Fact being so tender a Point, is as tormenting as if the Crime had been actually committed, and both Relations are rendred uneasy by it all the Days of their Lives.

AND as both these Vices are thus pernicious to human Society, as above hinted, so are they no less fatal and mischievous to the Persons themselves that are guilty thereof; for they both generally last as long as Life itself. The covetous Man always wants somewhat more, and therefore must always be miserable: *Semper avarus eget*. And the unclean Person, when old, acts over by Thought and Imagination, by impure Ideas, the Sins of his Youth; and by the Pleasure he takes therein, consents thereto, and thereby becomes as culpable before God, as if he had repeated the Thought by Action: In this Case, as in all Moral Actions, *Voluntas reputatur pro facto*. The Consequence of which is, that this Man can have no Relish of Virtue and Religion, no Pleasure in loving and obeying God, which should be the proper Business of Man, especially of old Age. The Unclean generally will always be so. There was but one *Mary Magdalen* in our Saviour's Time, and it is well if there is one in an Age; few or no *Zenobia's* amongst Christians.

BUT I will leave declaiming, and prescribe the best Remedy I can to get rid of the Vice; which is, to form the ugliest Idea of it, that a witty Fancy can suggest; and as for a dull one, he stands in little Need of it. We should keep a great Guard over our Eyes; not to go into Company where we may be apt to be ensnared; not to read lascivious Plays; not to converse much with young pretty Women, that love Pleasure, and have Wit;
for

for we are framed with a wonderful Disposition to propagate our Species, and the more any one indulges to that Act, the more his Appetite thirsts after it; there is no sating it. When the Fancy roves that Way, and the religious Methods of Prayer, Mortification, and the like will not do, but Nature is too strong for us; the best means in Nature to take off and abate the Fury of the Imagination, is to convey the Thoughts and Ideas of the pleasing Object to a neighbouring one that is not so delightful. The thinking of the Retro-emana-tions will naturally abate the Love of the other, to which it has so near a Vicinity: A quick Imagination of the Fancy from the one to the other will damp the Passion: But if any one can find out a better way, I leave it to him.

It's impossible to make young Ladies dress with an Air that is not taking; they shew and express every thing that may invite and excite our Passions, but most industriously avoid letting us see any thing in them that is shocking, or that is apt to suppress the Desire of Enjoyment. How far they are culpable in this matter of giving Offence, they will do well to consider; which I believe they will not, till their Days of Temptation are over. 'Tis to be hoped that some Mitigation will be admitted at the last Day for the tyrannical Power of Custom and Fashion; and that some Ladies step into those Dresses and Airs with an innocent View, having not made, but found them in Use; from which Catholicity it's as dangerous to be a Schismatick in Fashions, as Schism or imaginary Heresy are held to be in the *Romish* Church in Doctrines. But this I must observe, that even in the *Jewish* Economy, which St. Paul tells us^d *stood only in Meats*

^d Heb. ix. 10, 11.

and Drinks, and divers Washings and carnal Ordinances, imposed on them till the Time of Reformation, viz. till Christ came; under which Dispensation they were indulged many Wives of both sorts, and had Liberty to put them away by a Bill of Divorce, if they did not like them; which to us Christians is denied by our Lord but in one Case: Yet even under that licentious Dispensation (if I may so call it) the Altar that they were to erect was not to be with Steps to it; and the Reason for it is given, viz. ^c that the Nakedness of the Priests was not to be discovered thereon: For they wearing no Stockings in that hot Country of Judea, and having only Sandals, if they went up Steps to the Altar, some Part of their naked Legs under their long Coats or Gowns would be seen. Now if under so imperfect a Dispensation, which was but as a School-Master to bring us to Christ, such Care was taken that Offence should not be given to excite to impure Ideas, what shall be said of the Christian Ladies, who adorn both their Feet and Legs with the most charming and inviting Coverings that Wit and Art can invent, and then with Hoops hoist up their Petticoats so high that one may see up even almost to their Knees? A rare Contrivance for a Man to carry his Thoughts a little higher, and commit a Sin with his Eyes! But who can resist a Fashion which lewd Women brought up, and virtuous and great Ladies follow? No Husband was ever gained by these Artifices, and to do this for any other Purpose is both dishonourable and vicious. No Wonder that some Ladies dress at Gentlemen, and some Gentlemen dress at Ladies; they have both their Views: But even virtuous Persons of both Sexes may dress to recommend themselves (as they call

it) to the World, when they go into Company, without any ill Design, which is very allowable even to the Married: And for the Virtuous Unmarried, they may say it's best to have the Hook always baited; who knows when *Le bon temps viendra*?

THERE is a strange Airiness in the human Nature, a *Je ne sçay quoy*, that cannot be accounted for by human Reason. As we are born like the Wild Ass's Colt, so I think most of us live and die. Were the Robe of Light we are to wear in Heaven to have some Resemblance with that which we wear here on Earth, few but the *Quakers*, but what would blush there to see their Attirement, where there will be no such Views as we had here. As for the Eye, it does more truly indicate the Operations of our Souls, and the genuine Thoughts thereof, than the Tongue expresses them.

LYING and Dissimulation, Hypocrisy and Flattery have so got the Ascendant on much the greatest Part of Mankind, who find, at least think, it their Interest to exercise these base and servile Vices to their Superiors, or those who have a Power to help or hurt them, that few, very few Men are to be found, who make Truth the Rule of their Conversation. Men walk in Masquerade, tho' their Faces are open. We seldom see Men as they truly are; they put on such Disguises by their Conversation, that it's hard to find them out. Yet there is some Congruity still left between the Operations of the Soul and the Eye of the Man; so that when the Tongue lies, the Eye often (unless it squints) gives Evidence against the Tongue, which is the more credible Witness of the two. Bless me! what need Mankind wrap himself up in this Disguise? Did the Courtier, whose Tongue and Heart seldom go together, know and feel the Pleasure which Sincerity and Truth carry along with them, they

D

would

would abandon their mean and base Hypocrisy, which must greatly reprove them whenever they reflect, to enjoy the solid Pleasures of an honest and upright Mind: he that has such, may have the Honour of Conversation with the Divine Majesty himself, with infinite more Joy and Delight than any Favourite Courtier has, or can take, with the greatest King upon Earth. The Light with which the Divine Goodness illuminates our Understandings, and enables us to conquer and subdue our sensual Appetites and Affections, and makes them subordinate and cool to our rational Faculties, and those Faculties obedient and advanced to a Subserviency to the Divine Revelation, raises the human Nature above any Titles of Honour, and makes it very little short of the Angelick Glory.





ESSAY IV.

De RATIONE FIDEI:

O R,

Of the Reasonableness of Obedience to the Articles of the Christian Faith, as delivered in Holy Scripture. Of GOD the Father, Son, and Holy Spirit being One. A Word touching MYSTERY.



IT seems reasonable that every Creature should be subject to, and obey the Laws of his Creator; for that Power which gave another a Being, has by virtue thereof a Right over him, to govern and rule him as he thinks fit: Nay, less than a creative Power, by the Laws and Customs of all learned and civilized Nations exercises this Authority, and that justly by the universal Consent of Mankind. For who doubts but that a Prisoner taken in War may be used by the Victor as he pleases? And tho' at last Generosity, or rather Interest, has so far prevailed, or moved Mankind to an Indulgence of Life to the Captive; yet by the ^a Laws of Nations, having spared

^a By the Law of *Villénage* in this Kingdom, if a Villain purchases Lands or Goods his Lord may seize them. He may not only take what Goods he has from him, but beat and chastise him at his Pleasure, so that he does not maim him. And even

red him his Life, he is become his Slave, and not only deprived of any Capacity to any Property real or personal, but what on the Victor's Claim becomes vested in him. He is a Subject to the despotick Power of his Victor, Life and Limb only excepted, and that only because implicitly included in the first Concession of Life. If then by the Grant of Continuance of Life the Grantor has an entire Right to his Service, and the Grantee is bound to obey his arbitrary Commands, and this by the Law of reasonable Creatures; why should not the Sovereign Lord of the Universe, who has not only given Life and Being to rational Creatures, but continues the same daily to them by his Providence and Mercy, have the same Power and Dominion over Mankind? It is true, that for the Creator to give Laws to his Creatures, suitable to their Nature and Capacity, is most consistent with the Wisdom and Righteousness of a Creator. It would seem very absurd for an Elephant to be commanded to fly, or a Swallow to creep on the Earth; for Man to be commanded to work, and have no Hands given him: But this the all-wise and gracious Creator has in no Instance done; for he has given Laws to the whole Creation, suitable to the Nature and Constitution, the Power and Capacity of every Individual. The Beasts of the Field, the Birds of the Air, and the Fishes of the Sea, and all Reptils have Powers and Faculties given them for their Preservation and Defence, and such a Pleasure in the use of other Sensations, that there is not one Individual but desires a Continuance of Life, and has a Pleasure in propagating its Species; they have so much of Instinct or Knowledge wrought into

in that case a Writ of *Mayhem* lies not against the Lord, but an Indictment at the Suit of the King does. *Fiant servi liberi homines captivitate.*—De Jure Gentium.

their

their very Natures by the Almighty Hand, as is suitable for them, being made as well for the Sake and Use of Man, or some other Part of the Creation, as for the Divine Glory.

GOD indeed has endow'd Man with more sagacious Faculties, to subdue and govern them for his Use and Service: And as the Beasts and all inferior Natures are put under the absolute Power of Man, who nevertheless is to govern and use them by the Laws of Reason; so Man is put under the Laws and Dominion of God, to be ruled and governed as the Divine Majesty thinks fit. The Beasts can't call us to an Account, when we act arbitrarily towards them: And though a merciful Man (and all ought to be such) is merciful to his Beast, yet no Man doubts but that the Owner of a Horse may leap him, though there is no present Occasion for it, and gallop him even to a Stretch, though the Rider is not in haste. And so other fanciful Actions may be done by Mankind towards the inferior Nature, without any Imputation of Injustice or Cruelty.

THESE Actions of Men towards Beasts and the rest of the lower Nature, may be divided into two sorts, *viz.* Rational or Moral, and Positive or Arbitrary; and as these are justifiable in Men towards irrational Creatures, as before laid down, so surely the same Method may be taken by the Almighty towards his rational Creatures, Mankind. But strange is the Temper and Disposition of Man! we are now for throwing off all the positive Institutions and Commands of God, and think it hard that God should command us any thing to believe, that we have not an adequate and proportionable full Idea or Conception of. The *Agenda* indeed of Life carry their own Weight and Authority with them, say they, and these we ought to obey and observe; but for the *Credenda* of the Gospel, some

of them (*viz.* the Incarnation of the Blessed Jesus, a^b Trinity of Subsistences in an Unity of Essence, and the Mode of their Subsistence) we cannot comprehend: Wherefore why should we be obliged to believe what is superiour to our Faculties, what is above our Understanding? To this I answer,

1. THAT it is but reasonable that God, who made us, should give the Law, and not we.
2. THAT there seems to be more of Sovereign Authority exercised by the Divine Majesty in giving a positive Institution, than if he had only commanded Mankind moral Duties.

MEN shew more of actual Obedience and Submission to God in obeying a positive, than in obeying a moral Command; for moral Duties are so wove and knit into our very Nature, that we no sooner see the Command, but we discern the Obligation to obey it; nay, when we have corrupted our Minds by a vicious Practice, we cry out with the Poet,

*Video meliora, proboque,
Deteriora sequor.*

So that considering that human Nature consists of

^b St. John, 1 Epist. v. 7. tells us, that *there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these Three are One.* This Verse is proved genuine against all the Cavils of Father Simon and others, by the learned Mr. Martin in his Dissertation on this Text. I have now by me two Manuscript Bibles of St. Jerome's Translation, with his Epistle to Paulinus; one of them writ about the Year 1000, and the other about three hundred Years older, in both which the Text above is found; tho' the Chapter is not distinguished into Verses; for Chapters were not distinguished into Verses till about an hundred Years after Printing. I have a Latin Bible of St. Jerome's Translation, printed at Paris in 1534, that has Chapters, but no Verses; the Art of Printing being found out by Laurence-Johnson Kester about the Year 1400.

a Soul, that has Powers and Faculties that move and excite us, as well as a Body that has Passions and Affections that draw and entice us; when we follow the Dictates of our Minds, we do but follow Nature: For surely Wisdom, and Patience, and Justice, and Truth, and Temperance, are as much the Nature of Man, as Anger and Revenge, Ambition, and the rest of the black Crew of Vices that disturb our moral Nature.

THE true Reason of a religious Man's ready Obedience to the Laws of Nature, is not only that they are agreeable to Nature and Reason, the wisest and safest Method of living, which are the Considerations that an Atheist must act upon; but because he knows that all those Instincts, Powers, Faculties, and Dispositions in human Nature, that make the Observance of those Laws fit and eligible, are the Effects and Contrivances of his Maker, that Wise, Holy, Almighty Being, from whom himself and all things are derived; and therefore observes them as plain Indications of the Will of his Creator, and impress'd upon him as a Law that he hath made for him to walk by, and accordingly he regards him and his Will therein, and hopes for his Favour thereupon. Now if the very Law of Nature is therefore to be observed, because it is the Declaration of the Wisdom and Will of God to his Creatures; the Belief of whatever God plainly reveals, and the Practice of what he plainly commands, even in all positive Matters, must be equally and on the same Account obligatory to them also.

THE two first Propositions I have before mentioned seem to be Principles of Nature, and carry their own Weight and Authority with them, and therefore need no Proof. For who can doubt, but that God should give us a Law to live by, and not we ourselves? Shall the Clay say to the Potter, I

will be a Vessel of Honour for the King's Table, and not for the poor Man's Cell? Shall a Subject say to an absolute Prince, You have no Right to reign over me, I will not obey your Laws, but live as I please? Infinitely more unreasonable would it be for a Man to give or prescribe the Law instead of God. We are born weak and imperfect, like a Wild Ass's Colt, built up into Knowledge and Reason by long Instruction and Information; and to be without a positive Law, as well as a moral one, all that while of our Infant-Education, to be the Rule by which our Parents and Governors^c are to instruct and teach us, would be to leave us like a Ship adrift at Sea without a Pilot, to conduct and steer it into some safe Harbour.

No, no; it is the Goodness of God, that he has given us positive Laws, to inure us when young to Obedience; for when young we obey with Ease, and such Obedience, when old, becomes familiar and habitual to us. But if we were to be guided

^c The Jews were commanded in the Celebration of the Passover to take a Lamb for an House upon the tenth Day of the Month *Abib*, and to keep it till the fourteenth of the same Month, to tie it to their Bed-posts, to recount with themselves in that Time God's Mercy in their Deliverance from Egyptian Bondage, and also to instruct and catechize their Children in that Point: For the Child or some other Person, at that time of eating the Passover, asked this Question, *What meaneth this Service?* The Form of the Answer was thus: *How different is this Night from all other Nights? for all other Nights we wash'd but once, in this twice; (Thus Christ when Supper was ended, washed his Disciples Feet.) In all other Nights we eat either leavened or unleavened Bread, in this only unleavened: In other Nights we eat any sort of Herbs, in this Night bitter Herbs, &c.* Then the Person proceeded to declare that the Passover was in respect that the Lord passed over the Houses of their Fathers in Egypt, and destroyed not them, but the First-born of the Egyptians (their unmerciful Taskmasters.) After that he held up the bitter Herbs in his Hand, and said, *These bitter Herbs which we eat are to shew, that the Egyptians made the Lives of our Fathers bitter in Egypt, &c.* Godw. *Antiq. Heb.* 105.

only by the Faculties of Reason; I mean, were we to lay aside all positive Institution, every Man's own Reason would be thought best, and every Man would choose to himself, and to teach his Children a different Way of adoring and obeying God, according to the different Operations of his own Understanding, or rather according to the Whimsies and Fancies of Mankind; for more live so than according to sound Reason.

It seems therefore more highly necessary and reasonable, both for the Honour and Majesty of God, to keep up his Sovereignty and Dominion over his Creatures, to command

them something meerly by his own Authority, the Reason of which his Creatures are not fully

Definition of a Positive Institution.

to know, which is the Nature of a Positive Institution or Command, than to command them only Moral Duties. And it is best for Mankind that God should do so, and that Men should give Obedience to such Positive Institutions and Commands, rather than not: For if Men thought themselves at liberty to believe, or do no-

thing but what they saw a plain Reason for, which is the Meaning of a Moral Command, these

Definition of a Moral Command.

having an eternal Reason of their Obligation always attending them, Men would by little and little reason themselves out of the most plain moral Duties; for a witty Man would easily find an Excuse for all the Debaucheries and Immoralities he was pleased to indulge to, laying all upon Nature and his Passions and Affections, which he was not able to controll: But a positive Institution or Revelation of the Mind or Will of God to Man lies in his Face, and that Man must have a great Assurance that can withstand its Force. But above all, the greatest Reason for Man to obey a positive Institution

stitution is this, *viz.* to keep him humble and submissive to the Divine Will, the Use of which tends infinitely to the Benefit and Good of Man, and makes him thereby more and more susceptible of the Divine Favours; for ^dObedience is more pleasing to God than Sacrifice. So that I am persuaded God deals with Man, even in this last Age of the World, tho' in a more perfect Way and Method than with the *Ante-diluvian* and *Post-diluvian* Patriarchs, yet not as in a State of complete Perfection and Wisdom, and that rather on account of our own Weakness and Infirmary, than to shew or exhibit his own Sovereignty and Power, which his Majesty might justly do, though he does not. When Men depend too much upon the Strength and Force of their own Reason, and throw off all Obedience, where they discern not the Reason, they are very apt to grow haughty and insolent, and to dispute every thing with God himself; the next Step is to throw *Pelion* upon *Offa*, and to make War with Heaven.

SUBMISSION and Resignation in Man to God, seem to be as necessary as Obedience in Children to Parents and Tutors; and it would be equally as absurd in Children to refuse to say their Prayers, to learn to read, to have their Hands and Faces washed at the Command of their Parents, because they don't discern the Reason of such things, as it is for adult Persons to dispute obeying what he has Warrant and Ground to believe God has commanded, because he sees not the Reason of the Command. But we do not extinguish our Reason, when we obey God in a positive Institution; for if we are once assured of the positive Institution coming from God, we have nothing more to do but to obey;

for he that believes a God, must believe him to be infinitely wise, almighty, true, gracious, and merciful, and full of Goodness to Mankind: Now he that has such a Notion of God, can never dispute obeying, when he is assured of the Revelation of the Command; for it would be an horrid piece of Hypocrisy for Man to say, he believes God to be most wise, almighty, true, gracious and merciful to Mankind, and yet to dispute obeying him; for if he disputes obeying his Majesty, it must be either because he denies his Authority over him, or that he thinks his Command absurd and weak: But no Man that believes there is a God can deny his Authority over him; it must therefore be, that he thinks his Command absurd and weak, at least, that he sees no Reason for it; and therefore does as good as say, Sir, I beg your Pardon, I see no Reason for this Command, and you must excuse me that I obey you not. To one of these two Reasons (if I may so call them) must be the Pretence of Disobedience. But is there not good Reason for a Man to say thus, when he discerns a positive Command from God, or what by a just Inference may be deduced? God is a most wise and almighty Being; he has Authority to command, and my Office is to obey; he has infinite Wisdom and Power, and I have but little Knowledge, Understanding, and Ability; I know not the Essence of any thing, not of a Blade of Grass, nor can I add an Inch to my Height; God has fitted me rather with Powers of Obedience in this imperfect State, than with Powers of Rule and Government; and this seems to point out to me, that I must resolve all Wisdom and Power into the Hands of the Almighty God; that I must generously trust and rely upon him, not questioning his Wisdom or Power in his Commands, but obey them with Chearfulness.

WHERE

WHERE is the Folly and Weakness of Man, in arguing thus? And where is the Unreasonableness in God, thus to exert his sovereign Authority over his Creatures, or in Man thus to obey him? Does not every Master and Superior exercise much more despotick Power over his Servants and Inferiors, that are of the same Species with him; and yet would not endure a Dispute or Hesitation, whether his Commands should be obey'd, or not? If one sends his Servant with a Letter, tho' it has nothing of Moment in it, does any Man permit his Servant to question his carrying of it, till his Master acquaints him with the Import of it? Farther, may not the Servant say, Sir, you charged me with a Fault I committed the other Day; peradventure this Letter imports, that the Man should correct me for it, and beat me when I come to him? 'Tis natural and rational for every Man to avoid a Beating: Unless you inform me what the Contents are, I don't think it reasonable for me to carry it. But what Master will bear this Answer? Or, would a Servant dare to give it, but go immediately? Is not here an absolute Obedience to a despotick Command? and that too in many Cases, where the Servant has more Sense than the Master, and where there is some Ground of Suspicion of being beat. Do not Princes make War with their Neighbours, and command the Service of their Subjects, without ever acquainting them with the Reasonableness of making the War? Is it not agreed by all Nations, that Subjects are to obey their Princes in their Wars, without questioning the Lawfulness of their commencing the War? That Subjects are to obey their Princes in these Cases with an implicit Faith: And yet every Man knows,

• Puffendorf and Grotius *De Jure Belli & Pacis*.

that

that Wars are daily set on foot by Princes, on unwarrantable and unjust Grounds; Conquest and Victory being the only Intent, the Weakness of a Neighbour the Motive, while some pretended Affront is the Pretence. And all this to be carried on with Blood and Fire, with vast Devastations, the Ruin not only of Families, but of Villages, Cities, and whole Provinces, and sometimes of Kingdoms. Good God! that we should thus blindfold obey the Passions and Lusts of Princes; and that on a Principle of religious Obedience to the doing the basest things in the World, and resolve our Faith and Obedience into the Authority of the Prince, that he shall be responsible, and not the Subject, for the Consequence: And yet that we should not have so much Faith, as to trust God in a Matter we can neither disprove, nor have Faculties wholly to comprehend! As if there were not something in the divine Economy and Nature fit to be superior to the Almighty Power and Infinite Wisdom of Man. Yet God is so far from exercising a despotick Power over us, inconsistent with our Welfare, that all his Revelations and Commands are for our own Good, *viz.* to bring us to an absolute Subjection to his Majesty, wherein alone rational Creatures can be happy, as all Irrationals are in their perfect Subjection, to the Instincts he has put into them, and their Subjection to Man. We don't see yet all the Designs of God, but may and ought to trust him, and be assured, that by an entire Resignation to his Conduct, we shall be at last compleatly happy. And as the Happiness of a Child is to be entirely under the Conduct of its tender and prudent Parent; so is it with all the rational World, in relation to the common Parent of them all. Tho' it is plain God may lay what Com-

mands

*Human Reason is
not the Measure of all
Truths.*

mands he pleases, nay, may leave an innocent Creature in no more happy Circumstances, than what upon the whole makes it not miserable to continue in Being: But his Divine Majesty never does so, but, on the contrary, has annexed such a Pleasure, in the Continuance of Life, to every Creature, that both the rational and animal Nature do seek all ways and means to continue Life, and avoid a Dissolution. But alas! 'tis not the Unreasonableness of the Command, that makes us deny Obedience to the Articles of Faith; but it's the Holiness and Purity of the Morals which are joined to that Faith, that makes us quarrel with them. It is too barefaced and impudent, to find fault with excellent Morals, since no Man cares to be thought a Knave or a Villain, whatever he is. Yet he must acknowledge himself such, that is for beating down moral Virtue and Honesty. This Exception therefore, as to our Faith, looks like the better Pretence to undermine Religion, because it has some Shadow of Reason on its Side, which I think is more than I ought to allow it.

HAVING now shewn how reasonable it is for God to expect from his rational Creatures, an Obedience to his positive Institutions, *† Repent, and believe the Gospel*: I shall, in the next Place, shew that this has been the Method the divine Majesty has thought fit to exercise from the Creation of the World to this present time. And if I make that evident, then surely those who live in a Christian Community, have no reason to scruple an Obedience to the Commands of God, in the Articles of Faith, which may fall under the Consideration of positive Institutions. For, to believe what is superior to our Reason, on the Command of God, by his Au-

† Mark i. 15.

thority, I call a positive Institution: But if it did quadrate with our Reason, it would then be a moral Duty, and have less of Virtue in its Observance; for moral Duties are wove by our gracious Maker into our very Nature, and we do Violence, at first to it, when we transgress its Laws. If God had commanded *Abraham* to love his Son *Isaac*, because he was the Son of Promise, better than *Ishmael*, and he had so done, it would have had less Virtue and Honour in such Obedience, than in his Readiness to offer his Son *Isaac* a Sacrifice, on the positive Command of God.

GOD made Man upright, gave him a Rectitude of Mind, the genuine Operations of which were Holiness and Purity: In the Exercise of these he took Pleasure and Delight, as acting according to his Nature. There was no need here of commanding *Adam* to be holy, and of a clean Mind, to have pure and chaste Thoughts, and ardent Affections towards God, for these were the natural Result of his Nature; and as for social Virtues while he was single, there was no Room for them; and not much more, when his Wife and he had no other Companion. What therefore remain'd, but that God should lay some positive Command on him, as the proper Mean to try and exercise his Obedience in? and that not on any moral Principle, for that still would have been only the following the Bent and *Impetus* of his own Mind; but the doing of a thing, or abstaining from doing (which seems to be the more easy) something that God should be pleased to command, in right of his sovereign Authority over him, that the Inclinations of his Mind, his Passions and Affections were no ways bent to, but stood neuter and indifferent: The Promise of eternal Life and Happiness on his Obedience, and the Menace of Death and Misery, on the Disobedience to this Command, were surely Motives and Deter-

Determents sufficient to a reasonable Nature to obey. Herein seems the Obedience of Man to be best tried; the Honour, Justice, and Goodness of God, to be herein exercised; and herein *Adam* fell, by not abstaining from what he was prohibited. After this followed the Expulsion from Paradise, and the immediate Degeneracy of his Nature. But we may collect, by what I am going to speak to, that God still gave Man positive Institutions, besides the eternal Law, or moral Duties, *viz.* Sacrifices, the offering of which, I conceive, is no Law of Nature, but of positive Institution. For how should any Man think, that, by the Law of Reason, God should be pleased with cutting the Throat of a Lamb, and burning the Fat, or offering Fruit to the Almighty? Does Reason tell Men, that these Sacrifices will be pleasing to God, and therefore it is our Duty and Interest to perform them; when there is no moral Virtue in those Actions, but only as they are performed in Obedience to the Commands of the Most High? No certainly. These therefore must be the Effect of a positive Institution: And I conceive, that in the Beginning of the World, in this sort of Theocracy, God gave Men these Commands, not for any moral Virtue or Excellency in them; for it is said, *Ezek. xx. 25. I gave them Laws that are not good; i. e.* of moral Virtue; but to keep them in Submission to his divine Will, and afterwards, to prevent their falling into the Idolatry of the Nations round about them, to which they were too prone; to be Types of the great Sacrifice of our Saviour, understood by the Learned, and to conserve them humble; and yet left them an Opportunity therein to exert the Fervour of their Love and Gratitude to God, in these Instances of Obedience; and in making those Oblations of a pure Part of what God had blest them with, they were a proper Motive to
praise

praise and bless God for the rest. Herein is the sovereign Honour, Authority and Glory of God preserved, the entire Obedience and Submission of Man to his holy Will enjoined, and it was of great Instruction to the Wise and Learned.

THE Degree of Love towards God was to be manifested by the offering of the best of what they had, and the doing it with a free, chearful, and grateful Mind. He that brought the Halt, Lame, or Blind, or any ways imperfect, shewed himself to have no Love for God, to have no Gratitude or Sense of Honour, in making so ill a Present to so glorious a Being, and to so bountiful a Benefactor. God distinguished his Acceptance and Approbation of the former from the latter, by the known Method of sending down celestial Fire, and consuming, or, as it were taking up into Heaven, by the Hands of the affectionate and devout Sacrificer, his Oblation: While his Majesty suffered the other to remain untouched, unconsumed, and not to accept, by the same known Method of not sending down heavenly Fire to consume it; God knowing the Heart of the Sacrificer not to be right towards his Majesty, he let the Sacrifice of the one, as lame and imperfect, remain on the Altar rejected and despised, being not offered with a pure and sincere Mind, while his Majesty received the other with a pleased Aspect. The virtuous and pious Disposition of the Sacrificer was so evident to the Heathen World, to recommend and render the Sacrifice acceptable to God, that *Persius*, the Heathen Poet, by the Light of Nature could say,

*Compositum jus, fasque animi, sanctosque recessus
Mentis, Et incoltum generoso pectus honesto,
Hæc cedo, ut admoveam templis Et farre litabo.*

A steady Justice, Purity of Heart,
 Inflam'd with Love of God, in ev'ry Part,
 Give me but these, O Lord, and they'll atone
 Your great Displeasure, with dry Chaff, alone !

We are told by s holy Writ, seven hundred and eighty Years before the coming of our Saviour, that God desires Mercy, and not Sacrifice, and the Knowledge of his Majesty more than Burnt-offerings: But the *Jews* were a dull and naughty People, and so were, and still are, generally, the Bulk of Mankind of all Nations. The lower Men's Understandings are, the more they are affected with Pomp and Shew in Religion, even with something that is in a manner Theatrical; those especially that are immersed in sensual Pleasures, or are attached too much to the World. The Service of God with a pure and holy Mind, and with devout Affections, we find, by sad Experience, to be too abstracted for such People, who seldom make a proper Use of their Faculties. *They have Eyes, and they see not; they have Ears, and they hear not; and have Hearts, and don't understand; i. e. don't make use of those Powers and Faculties God has given them.* For there is no need of a great Understanding to know so much of God and his moral and natural Government of the World, as to make us in Love with his Goodness, and to fear his Power, to be devout in our Prayers, and honest in our Lives and Conversations, on a Principle of Obedience to his Majesty. A Soul possess'd with a true Fear of God, tho' with a low Understanding, will produce an unblameable Life; when the proud and haughty, with great Learning and Abilities, without that Fear,

run into many Vices. When our Saviour was asked by his Disciples, ^b *Who was the greatest in the kingdom of heaven?* he was pleased to call a little child to him, and set him in the midst of them, and said, *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself, as this little child, the same is greatest in the kingdom of heaven.* But as for adult Persons, when his Disciples asked him, ⁱ *Why he spake to them in parables?* his Answer was, *Because it is given to you to know the mysteries of the kingdom of heaven, but to them it is not given.* Then follows his Reason for so doing: *For whosoever hath (i. e. made a proper Use of the Faculties God hath given him, by Improvement) to him shall be given, and he shall have more abundance. But whosoever hath not (i. e. not improved his Talent) from him shall be taken away, even that he hath: i. e. his original or simple Talent, first given him.* Then follows the Specification of the Faults of the People: *Therefore speak I (our Saviour) to them in parables, because they seeing see not, and hearing they hear not, neither do they understand, i. e. consider of what was said to them, as they ought to have done.* Shall God speak to Man, and Man not lay it to Heart and obey! Yet before a Man can do this, he must entertain generous and noble Thoughts of the divine Goodness, Wisdom, and Power; be able to raise a Monument of Praise to his Majesty on the various Objects he sees in this World, which common Understandings may now do, if they will. But even these things were too high for the Bulk of the Nation of the Jews, and of the rest of the whole World, as it lay in Ignorance and Idolatry, and thro' their own

^b Matth. xviii. 1, 2, 3, 4.

ⁱ Matth. xiii. 10, 11, 12.

Indolence, before the coming of our Saviour, who has brought Light and Immortality to Light thro' his Gospel, and by it struck the Understanding of all honest Men with an irresistible Force. Wherefore God was pleased, in Condescension to the infirm and low State of human Nature then, to accept the Sacrifices of Cattle, and to try the Sincerity of their Hearts (which God mostly respects) to receive what was brought, that was without Blemish. But now our Lord has advanced the moral Law to a nobler Height than was practised or understood even by the *Jewish Sanhedrim*, and commanded us, instead of Circumcision and Sacrifices, to obey the Gospel, and believe what his Wisdom, and the Apostles after him, by his unerring Spirit, have delivered to us in holy Writ: Which is no more than believing God speaking to us from Heaven, which the wisest of Men ought to do upon the Authority of God, tho' it be of Matters whereof we have not a full Idea, or adequate Conception of what is revealed. We know indeed now but in part, but surely we may trust the Veracity of God for the rest. How generous and handsome an Act of Faith, Wisdom, Trust, and Reliance, was it in *Abraham*, to leave his native Country of *Mesopotamia*, at the Command of God, and to go many hundreds of Miles into a foreign Country, where he was an absolute Stranger, taking only his Nephew *Lot* with him, besides his Wife and Family! But how incomparably great was his Readiness, at the Command of God, to offer up his Son *Isaac*, the Son of Promise, in whose Posterity (*i. e.* our Saviour according to the Flesh) the whole World was to be blest, and that at twelve Years old, before he had Issue! Our modern Deists would have said thus to God: Sir, 'tis against the Law of Nature, which your Majesty has imprinted on my Mind, to kill my Son; against your express Promise,

mise, that all the World should be blest in his Issue: And now behold he himself is a Child, and hath no Issue; besides, he is the Darling both of me and my Wife: I must beg your Pardon in this Matter; 'tis superior to my Understanding, which is to be the Rule of my Actions: I have no Faculties to reconcile these (at least seeming) Contradictions, to obey this hard Command. But what saith the Scripture? ^k *Abraham accounted, that God was able to raise up Isaac even from the dead; and God is able of the very stones (this is no Hyberbole when spoke of an Almighty Power) to raise up children to Abraham.* And lo! how greatly was he rewarded for these Acts of Faith? Not only in having Kings, and a mighty Nation, and even the Blessed Jesus descended from him, as to the Flesh: But above all, as to himself, having obtained the glorious Title of being called, *The friend of God!*

HAVING now considered the Reasonableness of Man's giving up himself to believe whatever God has revealed to him, and of the Right, just Power, and Authority, that Almighty God has to require such a Credit from his Creature Man, tho' it be of a Matter of which he has not a full and adequate Idea, but a Knowledge of only in part, (for if he had an adequate Idea of it, he could not in such Case help believing it, it would be undeniable Evidence, and not Faith) I shall next consider what it is that God requires us to believe, and how we are to govern ourselves in that great Field of Contention, touching the Holy and Ever Blessed Trinity, in an Unity of Essence. Herein I shall not run thro' and examine the several Disputes of the Eastern and Western Churches touching the Three Subsistences in the Eastern, and Three Per-

^k Heb. xi. 19.

sons in the Western, in the Trinity, in an Unity of Essence; or of our Moderns, Bishop *Stillington*, Dr. *Clarke*, Dr. *Bennet*, Mr. *Whiston*, the Earl of *Nottingham*, and other learned Men (for I pretend not to assume the Title of an Umpire) but to consider what an honest and plain Man ought to think and believe of our heavenly Father, his ever-blessed Son, and the most holy Spirit, in order to his eternal Happiness; for we are commanded, not only to *repent*, but to *believe the Gospel, or glad tidings which our Lord hath brought us from Heaven*; wherein surely is comprehended such a Belief of the Blessed Jesus, the Messiah, his Nature and Office, as holy Writ has deliver'd to us concerning him; and which he has been pleas'd to deliver of himself; and likewise of the blessed Spirit, in whose Name, as well as in that of the Father and the Son, the Apostles were commanded to baptize all Nations. But it must not be expected from me, that I should cite all the Places of holy Writ that describe the Nature or Office of our heavenly Father, his blessed Son and holy Spirit: That has been accurately done already by the learned Dr. *Clarke*: I shall take in this Discourse a quite different Method than what has been taken by our learned Clergy, and other learned Gentlemen, in their Explanation of the Trinity, and shew what I think will be sufficient to save a Man's Soul in the Day of Judgment, especially for a plain and honest Man, of a mean Understanding, such as myself, and much the greatest Part of Mankind. In order to which I think it necessary to shew somewhat of the Mischief some learned Men have done in their Explanations of the Trinity, by which they must needs have brought great Doubts and Perplexities of Heart to those who having a Regard for their own Salvation, read both Sides of the Controversy, and when they have so done,

done, sit down, and hardly know which Side to chuse.

SOME of our learned Divines are for a Monarchy in the divine Nature, and suppose our Blessed Saviour and the Holy Spirit subordinate to the Father, and quote very many Places of Scripture to maintain their Opinion; nor is *Tertullian* omitted, who favour'd that Opinion.

OTHERS deny such a Monarchy, and are for maintaining a Coequality, a Coessentiality, Coexistence, and a Coeternity, as well *à parte ante*, as *à parte post*, of the Father, Son, and Holy Spirit; and they likewise cite the Authority of holy Scripture, not to mention Fathers or Councils of either Side: And they are so sanguine in their respective Opinions, that each Party thinking most assuredly that he is in the right, prays very heartily, that God would illuminate the Eyes of his Opponent, and bring him out of Darkness into Light, that his Soul may be saved by a true Faith. I shall not mention the many odd Opinions which learned Men have broached touching the Blessed Trinity, which by their Similitudes they have rather darkened than elucidated: But a strong Fancy, and an Itch of Honour of finding out the Secret, has caused them to expose themselves and Religion also, by printing their Thoughts. The setting their Opinions, who are to be our Guides to Heaven, one against the other, will do more Hurt than Good, make many Scepticks, few Believers, make more Deists than Christians, wherefore I omit farther Particulars. Now to the Matter.

METHINKS it might be sufficient for Mankind now, especially at this Distance of Time and Place from our Saviour's being on Earth, to have and exercise the same Faith which the Disciples, and even the Apostles of the Blessed Jesus did profess even to his sacred Person, which he heard, and

not only tacitly accepted of, but highly commend-
ed; of which I shall give three

First Instance.

Instances: First, that of *Martha*, the Sister of *Mary* and of *Lazarus*.¹ The Story is thus. *Lazarus* was very sick, when our Lord was at a Distance from him; whereupon his two Sisters, that lived with him, knowing that our Lord had a particular Love for him and their Family, sent him word of it, in hopes that his Majesty would either cure him at a Distance, or come to his House and do it. But our Lord, at that time, did neither, but staid in the Place where the Message was brought to him. Of this Sickness *Lazarus* died; which our Saviour intended, that he might raise him from the Dead, for the greater Illustration of his divine Power, and the Manifestation of his being the Christ, the Messiah. When our Lord came near the Place where *Lazarus* and his two Sisters lived, being four Days after his Death, *Martha* came forth to meet our Lord, and addressed herself unto him with some Uneasiness and Complaint, that his Majesty suffered her Brother to die, when he could easily have saved his Life, especially him whom he loved so dearly; saying, *Lord, if thou hadst been here, my brother had not died: But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, thy brother shall rise again: To which Martha replied, I know that he shall rise again in the resurrection at the last day. To which our Lord made this Return: I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die, (i. e. eternally) but be eternally happy, which is proper*

¹ John xi. 3. 4. 27.

living :^m For as eternal Misery, in Scripture Language, is called eternal Death; so eternal Happiness, in Scripture Phrase, is eternal Life. And then our Lord asked her this Question, the Sum of the short Christian Catechism: *Believest thou this? She saith unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the World:* With which Confession of her Faith the Blessed Jesus was satisfied, and made no farther Reply.

THIS is much like the Confession which St. Peter made of *Second Instance.* and to our Saviour, when he asked his Disciples, whom they believed he was: To which St. Peter, their Spokesman, gave this Answer, *Thou art Christ the Son of the living God:* Which Answer was so full, and so highly pleasing to our Saviour, that our Lord, with some Elation of Spirit, said to him, *Blessed art thou, Simon-barjona: for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven.* And then our Saviour confirms this Doctrine to be the Rock or Foundation (alluding to the Name of Peter, which signifies a Rock) of his Church, on which it should be built, with a Promise, that *the gates of hell (i. e. the Power of the Devil) should not prevail against it.* So that here we see what our Lord has declared to be the Basis or Foundation of his Church, with respect to Faith, to wit, to believe that the Blessed Jesus is the *Christ, the Son of the living God.*

THE like Summary of the Christian Religion was what St. Philip *Third Instance.* was contented with to qualify the Eunuch for Christian Baptism, who was sent by

^m Non est vivere, sed valere, vita.

ⁿ Mat. xvi. 16.

the Angel of the Lord for that very Purpose. The Story in short is this: An Eunuch that was Lord-Treasurer to *Candace* Queen of *Ethiopia*, and was a Profelyte of the *Jews*, came to *Jerusalem* to worship, and returning in his Chariot was reading the Book of *Esaias* the Prophet; St. *Philip* being then in that Road by the Command of the Angel, who seeing the Eunuch devoutly reading in the Book of God, the Spirit of God commanded him to go near and join himself with the Eunuch; and as he heard him read the Prophet *Esaias*, which was in the fifty third Chapter and seventh Verse, wherein are these Words, *He was oppressed and he was afflicted, yet he opened not his Mouth: He is brought as a Lamb to the Slaughter, and as a Sheep before his Shearers is dumb, so he opened not his Mouth. In his Humiliation his Judgment was taken away: and who shall declare his Generation? for his Life is taken from the Earth.* Thereupon the Apostle being by his Chariot Side, asked him, *Whether he understood what he read?* To which Question the Eunuch answer'd, *How can I, except some should guide me?* i.e. without some Interpreter. Whereupon he desired St. *Philip* to come up and sit with him in the Chariot, and instruct him in the Meaning of that Text, and in the preceding and subsequent Words; which the Apostle did, and shew'd him that the Prophet spake of our Blessed Saviour, our Lord *Jesus Christ*; to whom the Eunuch could not be wholly a Stranger, the Miracles which our Saviour had lately wrought filling the Heads of all Strangers that came to *Jerusalem* to worship; and having acquainted him that the Blessed *Jesus* was the Messiah, the Expectation of the *Jews*; and that the Initiation into his Religion was by Baptism

with Water, and Faith in him ; and coming to a Place where there was Water, the Eunuch said, *See, here is Water, what doth hinder me to be baptized?* Whereupon St. Philip answered, *If thou believest with all thine Heart (i. e. what the Apostle had acquainted him touching our Saviour Christ being the Son of God, and laying down his Life for the Sins of the World) thou mayst be baptized.* To which the pious Eunuch made this short but full Confession of his Faith, viz. *I believe that Jesus Christ (of whom you have instructed me) is the Son of God.* Whereupon the good Apostle baptized him ; and no doubt by that Form which his and our Lord prescribed and commission'd him, to wit, *In the Name of the Father, Son, and Holy Ghost:* And doubtless this Eunuch was become a very good Christian. Dr. *Hammond* upon this Place tells us, that the King's Manuscript reads thus, *ὁ ἅγιος, &c.* *The Holy Ghost fell upon the Eunuch, and the Angel of the Lord caught (or snatched) away Philip.* Now can any thing in the World be more short, more plain, and more easy for a good God to require his Creature Man to believe, and for a plain honest Man to believe and submit to, upon the Evidences following? *First*, Upon the Prophecies of the Prophets all along from *Moses* to *Malachi*, still growing brighter and brighter, as the Day of our Lord's Appearance grew nearer and nearer ; all exactly fulfilled in the Person of our Lord Christ: *Secondly*, Upon the Salutation of the Blessed Virgin by an Angel from Heaven. *Thirdly*, Proclaiming the Birth of our Lord to the Shepherds by a Chorus of Angels from Heaven: *Fourthly*, His astonishing Wisdom at twelve, tho' of a mean Education: *Fifthly*, The visible Descent of the Holy Ghost upon him at his Baptism: *Sixthly*, The Hearing of a Voice from Heaven, saying, *This is my beloved Son, hear ye him:* *Seventhly*,

venthly, His holy, unfinning Life : *Eighthly*, His incomparable Doctrine, beyond all the Philosophers and Prophets that ever were : *Ninthly*, The Miracles he wrought. *Tenthly*, His Resurrection from the Dead. *Eleventhly*, His visible Ascent into Heaven : And lastly, The fulfilling of his Promise in sending the Holy Ghost upon his Apostles, by which they likewise wrought Miracles, and even confer'd, by Imposition of Hands, the same Holy Ghost on others. I say, are not these Evidences sufficient to require a Belief from the most Sceptical Man on Earth? A Belief of what? A Belief that the Blessed Jesus is the Messiah, the Christ, the Son of God, in so high a Degree, that no Creature ever was such. It had been glorious for Christendom, if the Christian Creed had stopt here, for all Christians believe this : But the Itch of Knowledge, the Sin of our first Parent, has drawn it out to an unreasonable Length : There were great Disputes touching the Nature of our Saviour, while he was on Earth in his State of Humiliation; the mistaken Opinion of the *Pythagorean* Doctrine was then set on foot, touching his Majesty; some were of Opinion, that the Spirit of that great Prophet *Elias*, and some that of *Jeremiah's*, animated the Body of our Saviour by way of Transmigration ; and some were so foolish to think, that *John* the Baptist was revived in our Lord, not considering that our Lord and he were Cotemporaries. But *St. Peter* set that matter right by the Inspiration of God the Father, in his profession that *He was the Christ, the Son of the Living God*. And this seems to be all that our Lord required of his Apostles and Disciples to believe at that time. Our Lord indeed told his Apostles, at

his Farewell-Discourse with them, what Things should befall them after his Departure, and that ¹he had many things to say to them, but that they could not bear them then; i. e. they were not then susceptible of a farther Declaration of his Majesty: *Howbeit*, saith our Lord, *when he* (the Spirit of Truth) *is come, he will guide you into all Truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come.* ² *¶ 14. He shall glorify me; for he shall receive of mine, and shall shew it unto you.* ³ *When the Comforter* (i. e. the Holy Ghost) *is come, whom I will send you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me.* Upon the Day of Pentecost (*Whitsunday*) all the twelve Apostles were met together, to receive the plentiful Effusion of the Holy Ghost upon them according to the Promise of our Lord; which they received in so remarkable a manner, that ⁴there appeared unto them cloven Tongues, like as of Fire, and it sat upon every one of them, and they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance.

THIS was an invincible Demonstration of the Truth of the Christian Faith; and after this the Apostles were filled with more Knowledge, more Power, and more Fortitude than they had when our Saviour was on Earth with them; for what could be wanting to Men who were fill'd with the Holy Ghost, *in whom* (if I may be allowed the Expression) *the Godhead dwelt bodily.* Now none of these Apostles after this Illumination, ever taught any thing which appears in Holy Writ (and beyond that there is no Certainty) of the Co-eternity, Co-essentiality, or Co-equality of our Bless-

¹ John xvi. 12, 13.

² John xv. 26.

³ Acts xi. 2, 3, 4.

fed

fed Saviour with God the Father. Had this been necessary to have been believed, can we imagine that the holy and zealous Apostles, for the Honour of their and our Lord; would have concealed it from the Christian World, whom they were commanded both by our Lord and the Holy Ghost, to *go and disciple* (or teach) *all Nations* the Christian Faith and Way of Life? Had they known or believed any such thing, it had been their Duty to have informed the Christian World therewith: We cannot suppose the Truth of this Matter, and their Ignorance thereof, since our Lord promised his Apostles, that *when the Holy Ghost came upon them, he (i. e. the Holy Ghost) should guide them into all Truth.*

THE Primitive and truly Apostolick Creed, I take to be just the same with the Words in Baptism, which the Apostles had from our Lord himself, which doubtless they and their Successors obeyed; to wit, *Go and baptize all Nations in the Name of the Father, Son, and Holy Ghost.* The Belief in the Father, Son and Holy Ghost therefore was sufficient after our Saviour's Resurrection to entitle the Catechumens to Baptism, without any Explication of Co-essentiality, Co-eternity, or Co-equality: These Terms were afterwards invented, after the Death of the Apostles and inspired Men, by Fathers and Councils, learned but fallible Men, in Opposition to some Doctrines and Opinions that prevailed, which were contrary thereunto. We are told by the Learned, that St. *John* wrote his Gospel in the thirty second or thirty third Year after the Ascension of our Lord, tho' some place it later, *Rogatus ab Asia Episcopis adversus Cerinthum, aliosque Hereticos*; At the Desire of the Bishops of *Asia*, against *Cerinthus*, and the Herefy

of the *Ebionites*, who held that our Lord was a mere Man: *Unde & compulsus est Divinam ejus Nativitatem edicere*; And so he was compell'd to speak of his Divine Original. The which he hath done, by telling us, that "*in the Beginning* (of the Creation) *was the Word, and the Word was with God, and the Word was God; the same was in the Beginning with God: All things were made by him, and without him was not any thing made that was made.* And, to prevent all Doubts, the Apostle takes care to represent his Creatorship both in positive and negative Terms. I must confess, that the Creatorship of our Lord is of itself a sufficient Ground to entitle his Majesty to be the Object of our Worship, and to be our God, did not Holy Writ elsewhere diminish the Divinity of this Operation, by telling us, that "*God, who at sundry Times, and in diverse Manners, spoke in time past unto the Fathers by the Prophets, hath in these last Days spoken unto us by his Son, whom he hath appointed Heir of all things: By whom also he (i. e. God the Father) made the Worlds.* So that by this Expression it is manifest, that God the Father made the Worlds (as in our Creed, commonly called the *Apostles*, we profess) by the Instrumentality of his Blessed Son our Lord. I offer this to shew, that I would not make use of any Argument to prove the Divinity of our Lord, which I think is capable of having an Answer given unto. For I sincerely profess, that I am engaged in no Party upon Earth, but desire most earnestly to seek after Truth, and hope to find it, and to pay my Duty of Faith and Obedience to Father, Son, and Holy Ghost, the One God, in the best manner my poor Understanding is capable of finding out, for which I have often im-

▪ John i. 1, 2, 3.

▪ Heb. i. 1, 2.

plored the Divine Assistance. I can't help thinking, that when our Saviour says, * *My Father is greater than I*, that his Majesty spoke in all his Capacities; not in his Human only, but that of his Messiahship, the Word, the Christ, his being the Son of God. And whoever reads with Attention, and a free and unbiass'd Mind, with a moderate honest Understanding, the fourteenth of St. John, I am apt to think will be of the same Opinion. 'Tis too mean to think that our Saviour, as the Son of Man, should say, that *the Father* (i. e. God Almighty) should be or is *greater than he*. That God is greater than Man, what Man on Earth would be guilty of so dry an Expression? Our Saviour, in a most noble and long Prayer to his Father, having therein declared, that he had *finished the Work which his Father gave him to do*, Ver. 5. saith, *And now, O Father, glorify thou me with the Glory which I had with thee before the World was*, &c. Ver. 24. *For thou lovedst me before the Foundation of the World*. Ver. 25. *O righteous Father, the World hath not known thee, but I have known thee; and these (his Disciples) have known that thou hast sent me*. These and many more Expressions in this Chapter, do manifestly shew the separate Existence of our Saviour from the Father, and that before the Creation of the World. And Reason tells us, that he who sends is greater than he who is sent; and that he who gives Glory, is greater than he to whom Glory is given: And that tho' *God is Love*, it cannot be supposed that the Divine Wisdom would say that he loves himself. From all which, and infinite more Places in Holy Writ (which any Man in his Concordance may presently find, but to avoid Tediousness I omit) it seems to me, that though our

* John xiv. 28.

* John xvii. 24.

Saviour in Holy Writ is called God, and is truly God, yet that he is subordinate to God the Father. Methinks the very Appellation of *Father* and *Sonship* do infer a Superiority and Inferiority: Those Names were not made use of for nothing, or to no Purpose. Those that speak of an eternal Generation, do endeavour thereby to advance the Honour of our Lord, tho' at the same time they cannot fix any proper Ideas to those Words; (but of this I shall speak more fully when I come to treat of the Unity of Essence of the Father, Son, and Holy Ghost:) But they that affirm the Sonship of our Lord, to wit, the Word, the Christ, the Messiah, to have its Commencement from the Conception of the Blessed Virgin by the Power of the Holy Ghost, do very greatly dishonour his Divine Majesty: For tho' his human Nature then commenced of the Blessed Virgin, yet in that Respect he is justly called the Son of Man (which Name takes in both Sexes;) but his Divine Original, of being the Word of God, the Christ of God, the Messiah, the Son of God, One essentially in Essence with God the Father, but separate in Existence, was from all Eternity, in an ineffable Manner, beyond the narrow Capacity of human Understanding: For that great and wonderfully-illuminated Prophet *Isaiah*, speaking of our Saviour, cries out in Extasy, *For who shall declare his Generation?* an Interrogation that implies the strongest Negative in the World. Wherefore I think this should put to silence any bold positive Attempt of declaring the Mode of the Paternal Divine Nature being convey'd to the Son, or the Mode of the Procession of the Holy Ghost from the Father and the Son, or by the Son, since our Capacities are too weak for so sublime a Subject: Yet in regard Divine Attributes and Perfections are ascribed in Holy Writ to our Blessed Lord, and to the Holy Ghost, as

F well

well as to our heavenly Father, what has a plain honest Man more to do, than to worship and adore our heavenly Father who has created us, and the Blessed Jesus that has redeemed us, and intercedes continually for us, and the Holy Spirit, who sanctifies and purifies our Nature, that by his Grace and Favour he would lead us into Truth, and to keep us steadfast in the Ways of Virtue and Holiness?

OUR Heavenly Father is agreed on all hands to be the Self-existing, Unoriginated, Eternal Being, the undoubted Object of our Worship: Now why should not all Christians sit down satisfied with this Revelation of the Deity, the Father, Son, and Holy Spirit, and go no farther? Had it been necessary to inform Mankind any farther touching the Divine Nature, God would certainly have done it: But, I must confess, I don't see that it would serve any End or Purpose whatsoever so to have done. Is the Greek Church the better Christian, for believing Three Eternal Subsistences in an Unity of Essence? Or the Latin Church for rejecting the Word *Subsistences*, and choosing *Personalities* in the same Unity? Is the bold *Arian* ever the better Man, for asserting a *punctum temporis*, in quo *Filius non erat*? Who told him any such thing? For though in human Generations the Father is prior to the Son, and there is a Time wherein the Son is not; yet it's the highest Impudence to suppose the Son of God to be so generated; tho' some learned Men have come little short of it. The Seed indeed has the Root, the Stem, the Branches, and Fruit all in little within itself; and it expands itself in time into all those Parts of the Tree, and they are all co-existent and co-essential with the Seed; and tho' they are distinct in their Parts and Qualities, yet they all agree in an Unity of Essence. But alas! there is no Metaphor or Similitude within the Invention of Man that can come up to the
Eternal

Eternal Generation, or Emanation of the Son of God, or of the Procession of the Holy Ghost from the Father and the Son; human Nature can form no adequate, no tolerable Idea thereof. To define a Substance scholastically, there is required a perfect Knowledge of it in all its Parts and Qualities, and then you may speak negatively and affirmatively to it with Understanding. But who knows any thing of the Essence of the Divine Majesty, who is self-existing, eternal, immense, and infinite? Who knows any thing of the Essence of the Eternal God, even in his unary Nature? We believe and know something of his Attributes, sufficient to cause us to love, fear, and obey him: *e.g.* His Truth, Justice, Mercy, Goodness, Wisdom, and Power, by his Government of the World and presiding over human Affairs, and by Revelation; but as to his Essence we know nothing, but that *He is Light itself*. The *Nicene* Fathers, who banished *Arius* and condemned his Doctrine, *A.D.* 325. in speaking of our Lord in the Creed called *Nicene*, have gone far enough, by saying he is *God of God, Light of Light, very God of very God*. To declare the Mode farther is strange Presumption. The Compilers of what is called the *Athasinaan* Creed have done much more Hurt to Christianity than Good; They have given very bold Characters of the Deity both negative and positive, as if they had been caught up to Heaven, and had some new Revelation there. What *St. Paul* saw and heard there, he tells us were unutterable; and had these Gentlemen been as silent as he was in these Matters, I believe it would have been better for Christendom: They seem'd to strive who should throw the Bar farthest, to aim at saying the most shocking things that the Enemy of Christians could invent: The same Spirit that invented the foolish and absurd Doctrine of Transubstantiation seems to run quite thro' it.

Had God thought it necessary to have made such an Explication of his Divine Nature, our Blessed Lord, or his Holy Apostles, who were best able to have done it, would certainly have acquainted us with it : But their Silence herein, methinks, should have put modest Men to the Blush, that were not inspired, to have ventured the publishing such a Creed above eight hundred Years after the Death of our Lord, and I think it was about the eleventh Century that it was hall'd into the Church, in the dark Age of Popery, Superstition, and Idolatry. But the Popish Clergy have a Phrase, of stamping Truth upon their Decrees, however absurd, and then making the Laity parrot them over for Orthodoxy, to which they can fix no manner of Idea; wherefore they can have no Meaning to those Words: And can such a Faith be acceptable to an infinite wise Being?

THE trusting or believing God in what his Majesty commands us to believe or do, and the believing and doing it, tho' we discern not the full Extent of the Reason of the Command, is properly an Act of Faith, and certainly obligatory upon Mankind, being first well assured the Command is from God. I could with great Ease have believed all the Articles of the *Athanasian* Creed, had our Saviour or his Apostles pronounced it; but being sure they did not, and that it is human all over, I believe of it as much as I can. How long did the nonsensical Doctrine of Transubstantiation, the Adoration of a Wafer, the Invocation of Saints, attributing Deliverance to them, instead of to God, Masses for the Dead, Prayer in an unknown Tongue, the unbloody Sacrifice of the Mass, the Denial of the Cup and the Book of God to the Laity, &c. prevail over the Christian World? But blessed be God, that this Nation and some other Parts of Christendom have been delivered for some time

time from this Darkneſs and *Egyptian* Bondage, while a great Part ſtill remains in the old Darkneſs and Error. But becauſe this is an Argument only to *Proteſtants*, and not to *Roman Catholicks*, and becauſe the latter depend and rely on the Infallibility of their Councils, (which admitting, but not granting the Facts above they have decreed,) I ſhall offer to them a few Conſiderations to ſhew, that even the Councils of the true Church lawfully aſſembled in due Form and Manner, have often groſſly erred in their Decrees; and why may not theirs?

THE Church of the *Jews* was certainly the true Church, even in the Time our Saviour was upon Earth. The *Jews* had been the beloved People of God; ² *You only have I known of all the Families of the Earth, ſaith the Lord.* Now this Church, this true Church, hath diſverſe times erred, and that in Fundamentals, if the Scriptures are to be believed, even in the Matter of Chriſt their and our Lord, the Meſſiah whom they then expected. For the Doctors, the *Rabbi's* of the *Jewiſh* Church, often met together to conſider and determine whether our Saviour Chriſt, who then appeared amongſt them, and wrought many Miracles, was the true Meſſiah, or an Impoſtor: And they conſtantly determined (*i. e.* the major Part of them, for *Nicodemus* waver'd) that he was an Impoſtor, and as ſuch ought to be puniſhed, and reſolved, that whoever acknowledged our Lord to be the Meſſiah, ſhould be excommunicated. This muſt have been done by the Representative Body of the Church, for none but ſuch could excommunicate. ^a In an Aſſembly of the Chief Priests and Pharifees, they made a Decree to apprehend our

² Amos iii. 2.

^a John ix. 22. xii. 42.

Saviour as an Impostor; and accordingly, in order to Punishment,^b sent their Officers to take and seize him; and when the Officers came back without him, the Chief Priests and Pharisees asked them, why they had not brought him: The Officers, (who were honest Men than their Masters, answered, *Never Man spake like this Man.* The Pharisees replied, *Are ye also deceived? Have any of the Rulers, or the Pharisees believed on him?*^c These Rulers and Pharisees denied he was of God, because (as they alledged) he kept not the Sabbath: They charged him with casting out Devils by a Confederacy with *Beelzebub*; and in a word, in a general Assembly of the High Priests and all the Chief Priests, Presbyters, and Scribes, declare and decree that he ought to die for Blasphemy. Where was the Infallibility of this Jewish Church, of their Council, of their *Sanhedrim*, when these Decrees and Determinations were made by them?

NOR are we to imagine, that in the Christian Synods and Councils, even with a Pope presiding, after the extraordinary Gifts of the Holy Ghost ceased, there was any more Infallibility in them. 'Twas necessary at first, when the Gospel was first preached, that this new Religion, and the Abrogation of the old, should be established upon undeniable Miracles, and excellent unexceptionable Precepts, together with holy Lives by the Promulgers thereof; but when once established and confirmed by Gifts of the Holy Ghost, then those Gifts of Miracles might justly cease. St. Peter, when in Prison, and sleeping between two Soldiers^d bound in Chains, and the Keepers before the Door keep-

^b John vii. 45, 46, 47.

^c Non multi divites, non multi magni.

^d Acts xii. 6, 7, 8, 9, 10.

ing the Prison, could not by any human Means escape; and the Divine Majesty being determined, at the Prayer of the Church, to deliver him from the Cruelty of *Herod*, and the blood-thirsty Expectation of the *Jews*, sent an Angel from Heaven to deliver him, the Text saying, *The Angel of the Lord came upon him, and a Light shined in the Prison, and he smote Peter on the Side, and raised him up, saying, Arise quickly: and his Chains fell off from his Hands. And the Angel said to him, Gird thyself, and bind on thy Sandals: and so he did. And he said unto him, Cast thy Garments about thee, and follow me. And he went out and followed him, and knew not that it was true that was done by the Angel, but thought he saw a Vision. When they were past the first and second Ward, they came unto the Iron Gate that lead unto the City, which opened to them of its own accord. And they went out and passed on through one Street, and forthwith the Angel departed from him.* When the Divine Goodness had by a Miracle done for *Peter* what he could not have done for himself, then it pleased God to leave *Peter* to his own Discretion, to act farther for his own Escape according to his natural Prudence: So the Christian Religion being at first founded on preceding Prophecies, undeniable Miracles, and holy Precepts, was left on that Foundation to defend itself by ordinary Means. The Canon of Scripture being long since settled, and the Bible being allowed by all Christians to be the Word and Book of God, containing undoubted Truth, guiding us in the Ways of Virtue and Holiness in this World, and conducting us through Faith in our Lord *Jesus* to eternal Life in the next; what has a plain honest Man more to do, that labours for eternal Happiness, but to study this Book, to endeavour to find out the Mind and Will of God therein, which an honest Man with a moderate Under-

standing may easily do; and then sincerely to put that Knowledge in Practice?

As for the Study of Councils and Fathers, they are pretty things to shew our Reading, and a good Common Place, and to look big in the Beginning of a Book of the Authors therein cited, and to adorn the Margin with a Multitude of References: **But Wisdom is justified of (or by) her Children.* As for Councils and Fathers, I'll cite a Passage out of the famous *Chillingworth* sufficient to discourage any wise Man from digging in that deep Mine of learned Rubbish^f, which I confess I made use of in the Controversy between Dr. *Wood* (my Brother-in-Law, and the Pretender's Physician) and me about the true Church: His Words are these; "§ By the Religion of *Protestants*, I do not understand the Doctrine of *Luther*, or *Calvin*, or *Me-
lancthon*; nor the Confession of *Augsburg* or *Geneva*, nor the Catechism of *Heidelberg*, nor the Articles of the Church of *England*: But the Bible, the Bible, I say, the Bible only is the Religion of *Protestants*. Whatsoever else they may believe as Matter of Faith and Religion, they cannot do it with Coherence to their own Ground, nor require the Belief of it of others, without most high and most schismatical Presumption." I for my part after a long and (as I verily believe and hope) impartial Search of the true Way to eternal Happiness, do profess plainly, that I cannot find any Rest for the Sole of my Feet, but upon this Rock only. I see plainly and with my own Eyes, Councils against Councils, some Fathers against others, the same Fathers against themselves; a Consent of Fathers of one Age against a

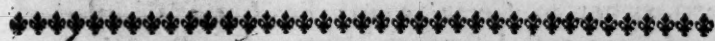
* Matt. xi. 19.

^f I mean so only in respect to the Bible.

§ Protestant Religion a safe Way, Ch. 6. §. 56.

Consent of Fathers of another Age ; and the Church of one Age against the Church of another Age ; Traditive Interpretations of Scripture are pretended, but few or none to be found ; no Tradition, but only of Scripture, can derive itself from the Fountain.

IN a word, there is no sufficient Certainty but of Scripture only, for any considering Man to build upon : This therefore, and this only I have reason to believe : This I will profess, according to this I will live, and for this (if there be Occasion) I will not only willingly, but gladly lose my Life, tho' I should be sorry that Christians should take it from me.



That the Scriptures are sufficient for Salvation, which contain infallible Truths ; it is vain to search Fathers and Councils, which were made up of passionate fallible Men, for the Truth of any Christian Doctrine.

IT'S wonderful that we Protestants, that have protested against the Errors of the Church of Rome, should, in Controversies amongst ourselves touching Religion, fly to Fathers and Councils to settle any Point, from many of whose Tenets and Doctrines we have all along protested, and declared to be erroneous, because not warranted by, but contrary to the Scriptures, the infallible Word of God. *Melius est petere fontes, quam sectari rivulos,* is an old and true Rule. Would any Man of common Prudence trust to the Abstract of a Record in a Matter of great Moment, when he may have easy Access to the Record itself ? I can't imagine why learned Men (unless it is to shew their Learning) take

take such a world of Pains to inform us what Opinion the Fathers were of in the second or third Century, and so downwards, touching the Divinity of our Saviour, and of the Holy Ghost, after the extraordinary Gifts of the Holy Ghost ceased. I think they had not the Advantages of knowing the Scriptures in any sort so well as we now have, since the Invention of Printing: For granting the Canon of Scripture to be settled in their Days, and that they had the Fountain of Truth to go to; yet it must be considered, that the Holy Scriptures in the Beginning of their being settled, were writ generally in Parts: Some Christians got some Part of the Bible transcribed for their Use, and some got others: The^b Purchase of the whole Bible, transcribed either in *Greek* or in the *Latin Translation*, could not cost less than one hundred Pounds Sterling. I don't see but that it must take up at least a Year the doing of it. Many Persons, especially under the Severity of Persecution, could not afford so much Money to purchase a Bible: They that were able, peradventure were not willing; and they that were willing were not able. The Bible was lockt up in the *Greek* and *Latin* Tongues, which few of the Laity understood. When Monckery and Popery (for they came in together) were established, the Monks and Friars had Leisure to transcribe them; but they kept them for their own Houses, and dealt only to the People, by Retail, the *Pater Noster*, *Creds*, and *Ave Marias*, and those too in *Latin*, which they little understood. The Monks, Friars, and Priests, being listd under the Pope, were to keep up his Supremacy, which they could

^b About the Year 1400 the Art of Printing was found out. A Copy of the Bible tolerably writ in Vellum, the Price was usually 400 or 500 Crowns. *Brand's Hist. Reform.* Vol. I. 23.

not do better, than by keeping the Laity in profound Ignorance; for Knowledge was to be sought at the Lips of the Priests; the Bible was a dangerous Book, which the People were not permitted to look into, for it would discover how much they had been led astray from the Word of God, the infallible Rule of Truth. In this State of Darkness and Ignorance, how easy was it for the Priests to impose on the People what Doctrines and Creeds they pleased? And tho' I will admit that some of the Priests were honest Men, and took care of their own Souls, and of those committed to their Charge, yet very few of them had a whole Bible complete before the Art of Printing was found out, which tended greatly to the Reformation; and those few which had them were without the Advantages which we in this Kingdom now enjoy, *viz.* of References of one Text to another, so that one Text of Scripture opens and explains another; they had not those Commentaries, those mighty Helps and Assistances which even this Kingdom, to go no farther, now enjoys; the many Translations of the Bible, with learnedⁱ Notes thereon in *English*, *Latin*, and *French*, which are Languages that most People amongst us understand, that are but a little above the common Level, give us mighty Advantages above the primitive Fathers.

WHEN we fly to the Fathers and Councils to establish a Doctrine, because of their Antiquity, we arm the Papists with an Argument against our-

ⁱ Pool's Annotations on the Bible, with the Assembly of Divines, in *English*. Junius and Tremellius, in *Latin*. Diodati's in *English*. Dr. Hammond on the New Testament. Dr. Whitby on the same. Dr. Patrick on the *Psalms*, &c. Berchet on the New Testament. Lock on the Epist. Dr. Clarke on the Gosp. Bible *English*, with Beza's Notes. Mons Edit. of the New Test. *French*. Castalion's *Latin Bible*.

selves; for they magnify their Church and Doctrine as the most true for three Marks of it, *viz.* Antiquity, Universality, and Visibilty. Now for Antiquity, there were Heresies in the Church of Christ (*i. e.* amongst some Christians) as ancient as the Apostles; and Sin is little younger than *Adam*; and these have spread over the whole World, which takes in an Answer to their Universality. And Sin in general, and these Hereticks in all Ages downwards were always visible; now that cannot be the Characteristick of any one thing that is applicable to another. But this by the by. I would fain know, if we in this eighteenth Century can't give as good an Account of the Fight at *Battle-Abbey* between *William* the *Norman* and *Harold*, and all other Actions done in the Reign of the Conqueror, which was in the eleventh Century, as any Fathers or other learned Men that lived one hundred Years after that Action and Reign; for they had no Means of Knowledge but by Historians that lived in or near those Times, who transmitted those Actions in Writing down to our Times: For as for Tradition, 'tis a Figment that no Man of common Sense can rely upon. A Fact done a Week since being related by four different Persons that were even Eye-Witnesses to it, shall have four different Circumstances attending it, some adding to embellish the Story, and to make it look with a better Grace, and others diminishing for want of Memory: But how must the Story vary, after it has passed through five hundred Hands in so many Centuries?

WELL then, since the Holy Scriptures are the only Foundation for a wise Man to build Truth up-

* See more of this in the Letters between Dr. Wood and me, p. 110, 111. &c.

on, let us see with our own Eyes, use the best Helps we can get where Places are dark and obscure, pray to God for Illumination where Reason is at a Loss, and search with Humility in order to find out and embrace Truth; and that Person who so does, I am of Opinion, will either certainly find Truth, or, if he mistakes, his Error will be pardonable, and do him no hurt.

It was well answered by a Serjeant at Law, a good Lawyer, but an indifferent Divine, when I asked him whether he had read the famous Controversy between Mr. *Whiston* and the Earl of *Nottingham*, touching the Co-eternity and Co-equality of our Blessed Lord and Holy Spirit with God the Father: He told me No, and that he never intended it. Why, replied I, is it not a Matter of great Moment to know that great Point, whether our Lord and the Holy Spirit are Creatures, or God? He answered me thus, *I believe our Saviour is God, and the Holy Ghost God; but how each is so, I nor no Man on Earth can tell; therefore I trouble not myself about it, it being impossible for Man to know the How.* I must confess, the Endeavour to prove the Mode is a vain Attempt. I have read a world of Schemes of Men's Fancies about it, but never could obtain any solid Satisfaction therein. I think the Serjeant was pretty much in the right; and if the most learned in Divinity would bound his Creed in those general Terms, and not to trouble and puzzle the Christian World with their Fancies and Conjectures about what is inexplicable and above human Capacities, it were much better; for these Controversies give an Advantage to the Enemies of Christianity; to Deists, Atheists, and Scepticks (besides the Offence it gives to weak, but honest Christians;) for they observing that we Christians differ so much about the great Point in Divinity, will be apt to throw off all Religion, deny any Certainty
in

in Religion, and sink into Deism, Atheism, or Scepticism; all which tends very much to overthrow a Christian Government, and, in the End, to let Mankind loose to all manner of Immoralities, which will bring God's Judgments upon such a Nation: For I always was of Opinion, and am so still, that national Sins are generally, if not always, pursued with national Judgments.

Some CONJECTURES about the Union of the Blessed Jesus and Holy Spirit, with our Heavenly Father, Almighty God.

THE Divine Majesty, our heavenly Father, unfolding or extending his divine Essence, was pleased to constitute a divine Existence, coessential with himself, which the Eastern Church called a divine distinct Subsistence; but the Western Church not approving that Denomination called a Person, the λόγος, or Word, or Wisdom of the Father, which was always one with the Father, coexisted eternally with the Father before all Time, who being of the same divine Essence with the Father, is the lawful and proper Object of our Worship, and is properly called the Son of God. For were he a Creature, to worship him, generally speaking, would be Idolatry, unless particularly commanded by the very God from whom he issued, who begot, or made him and us; as a King may command the same Honour to be paid to the Prince his Son, as to himself. In doing which, he that honoureth the Son, honoureth the Father, because done in Obedience to the Father's Command. The *Roman* Emperors often adopted Sons, and made them Partners with them in the Empire, and

and the same Honours were paid them. When God, by the ¹ Psalmist describes the Coming of his Blessed Son into the World, he was pleased to say thus: *Let all the angels of God worship him*¹. This, says *Diodati*, is a Proof of the Divinity of our Saviour, who calls him God's everlasting Son. I must confess, to be made a very God in time, seems absurd and repugnant to the Nature of the Deity; (yet an eternal Emanation, or eternal Generation, I confess, I don't understand.) It pleased the Father and the Son, by a farther Unfolding, Extension, or Emanation of their divine Essence, to constitute a divine Holy Spirit, coessential with the Father and the Son from all Eternity; one with the Father and the Son, in an ineffable manner; to be the cooperating Spirit with the Souls of Men, to lead them towards, and to bring them to eternal Life and Happiness, to be enjoyed in the next Life, and to guide them in the ways of Truth and Holiness, in order thereunto in this. This Blessed Son of God was in time to assume human Nature, to take in the Manhood into the Divinity, to shadow the divine Nature, that we might behold him, and yet live; to instruct us in our Duty to God, to one another, and to ourselves, in a visible manner, the better thereby to influence the common People, who are as dear to God as the Great, when they do well; and lastly, to exhibit visibly to Mankind such an Instance of the Love of God to the human Nature, as does pass Man's Understanding: Such a Love, that he was contented in his human Nature to be a Sacrifice, by a painful and an ignominious lingering Death, to obtain a new and easy Covenant from God his Father for us, that instead of unerring Obedience, which every rational Creature

¹ Psalm xcvi. 7. Heb. i. 6.

owes to his Creator, on our Faith or Belief, that this Blessed Jesus is the Son of God, the Messiah, the Redeemer of the moral World, and on obeying his holy and just Laws (which tend to the Good of the whole Creation) to the utmost of our Power, our Defects, for his sake, should be pardoned, and likewise our other Sins, if we in due time repented, and amended our Lives, according to the Rules of his holy Gospel. Now can there be any thing in the whole World, that can more illustrate the Love and Goodness of God to his Creature Man; or any thing that can more demonstrate the Dignity or Excellency of the human Nature, which is so highly valued and esteemed by God himself, as to do all this for our sakes? I don't know, whether I may not affirm, that the Divine Majesty, our heavenly Father, did not from all Eternity, for the Good of Mankind, his beloved Creature Man, the Top of the lower Creation, expand his divine Essence in the Personality, or distinct Subsistency of his Blessed Son and Holy Spirit, to make us eternally happy, and to reign for ever with his Divine Majesty in the Kingdom of Heaven. And principally Man seems to have been created to supply the Place of the fallen Angels; for known unto God are all things from all Eternity to all Eternity. What

Reflection.

Person that thinks of these things would ever commit a wilful Sin against so good a Being, or defile the Dignity and Excellency of his own Nature by doing amiss? By the Spirit of God dwelling in us, we are little less than Angels, our Spirit cooperating with, or rather obeying the Whispers of the divine. This exalts the human Nature to a wonderful Degree of Goodness and Excellency. When we transgress the holy Laws of God by sensual Sins, we defile our holy Nature, and become worse than Brutes;
for

for they have natural Restraints to their Sensations, which they never transgress; they act by Nature only what is proper for their Preservation and Continuation of their Species, which they perform only at certain Seasons, and for no other End, and forbear at other times. When we transgress the same Laws by spiritual Sins, such as Revenge, Malice, and the like, we degenerate into Devils, and infinitely corrupt the Dignity and Excellency (if I may so say) of our heavenly Nature. The human Nature may be greatly exalted by Learning, the Knowledge of God and his Works, a good Education, and Example, which when accompanied with Modesty and Truth, an intense Love of God, and of the whole human Nature: The Spirit of God never failing to dwell in an Habitation so well prepared and adorned for his Divine Majesty; such a Person as this, I think, may be justly called a younger Brother to the lowest Order of Angels, who will not defile the Dignity of his Nature, by a mean or unworthy Action.

OUR Saviour, in his last Conversation with his Apostles, prepares them to receive his Departure from them, without Excess of Grief or Sorrow, and gives them such an Account of himself, which he had not done before, as was to be the Foundation of the Christian Faith; by saying to them, *"Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; I go to prepare a place for you——No man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith, shew us the Father, and it sufficeth. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me,*

^a John xiv. 1—13.

Philip? *He that hath seen me, hath seen the Father: and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The word that I speak unto you, I speak not of myself: but the Father that dwells in me, he speaketh, and doth the works. Believe me that I am in the Father, and the Father in me, or else believe me for the very works sake.* In this Discourse, First our Saviour exhorts his Apostles to believe in him, as well as in God, *i.e.* to trust and rely upon him, as well as in God, which is some Evidence of his divine Nature, and a Coessentiality with the Father; tho' the *Antithesis*, *God and Me*, seems not to carry it so far. Secondly, To acquaint them, that his Departure from them was in order to prepare a Place for them in Heaven, and that he was the Mediator between God and them, to bring or introduce them to the Most High. Thirdly, That God is to be known in a special manner (at least in this Life) (only) by his miraculous Works; and that the Miracles which our Saviour did by the divine Power, the which his Apostles saw, were a Manifestation of God the Father to them; and that in the seeing those Miracles wrought by our Saviour, by the Power of God, was a seeing of God: For the divine Glory, his essential Nature, can't be viewed by Flesh and Blood; the Weakness of human Sight can't bear the beholding so transcendent a Light. But *Philip* not understanding our Saviour's Meaning, still desires and persists to have the Father shewn to him, as it were by an ocular View of the Divine Majesty: To which our Lord gives him this gentle Reproof, by way of Interrogation, saying, *Have I been so long time with you, and yet hast thou not known me, Philip?* and then demonstrates to him, how he hath both known and seen him, *i.e.* our Saviour and the Father, by telling him, *He that hath seen me, hath seen the Father,*
i.e. hath

i. e. hath seen the Father do Miracles by the Hands of his only Son, and then demands this Question of him, somewhat to his Shame; *How sayest thou then, Shew us the Father?* And asks this farther Question of him, which carries in it an Affirmative: *Believest thou not that I am in the Father, and the Father in me?* and then affirms a second time, for his farther Confirmation, that both the Words he spoke, *i. e.* his Doctrine, and the Works he wrought, *i. e.* the Miracles, were by the Father, and from the Father; and insists again, that *Philip* ought to believe him for his Works sake, saying, *Believe me, that I am in the Father, and the Father in me: or else believe me for the very works sake.* As if our Lord had said, If you don't think fit to believe me upon the Authority of my Assertion, who always, you know, have spoke nothing but Truth; and therefore you ought not to think that I will deceive you now by an Untruth; yet I will give you farther Satisfaction by the most convincing Argument in the World; so far will I condescend to your Doubtfulness and Weakness of Memory and Mind, that I will put you in Remembrance of those Works I have done, and which you often saw with your Eyes, which no Person, unless commissioned by Almighty God, could ever have done. Farthermore, such were the Miracles which I wrought by the Finger of God, that none of the Prophets, no not *Moses* himself, did any thing like them. To which Answer of our Saviour St. *Philip* intirely acquiesced, and gave no farther Reply. I must confess upon the whole of this Conversation, it seems to me, that both the Doctrine our Lord taught, and the Miracles his Majesty wrought, were both derived from his heavenly Father, and not originally from himself. The Apostle was not so impertinently inquisitive or immodest, to ask the Mode or Manner of the Indwelling

of the Father in the Son, or of the Son in the Father; or how the Contained could be in the Containing, or the Contained be the Containing, and that at the same time: He had too awful a Regard for our Saviour, than to ask such a bold Question, which would have been very rude and indecent, to have pretended to have pry'd so much into the Nature of the Infinite Supreme Being, unspeakably above the Understanding or Comprehension of finite Man. But some of our modern Divines have framed Descriptions of the Blessed Trinity, and carried things to a greater Height, than either the *Nicene* Fathers, or our *English* Liturgy, to which they have subscribed, and even the Creed, commonly called the *Athanasian*, because extracted from his Works. *E. G.* The *Nicene* Creed, which was framed in Opposition to the *Arian* Hypothesis, declares our Lord Jesus Christ to be *the only Son of God, begotten of his Father before all Worlds, God of God, Light of Light, Very God of Very God, &c. being of one Substance with the Father, by whom all things were made, &c.* Now these Words do strongly import the Sense of that Council to be, that the Deity of the Blessed Jesus, the Christ, the λόγος, was derived from the Father, as the Spring and Fountain of the Deity; for how can he else be said to be *God of God, Light of Light?* &c. The same Creed declares, that the Holy Ghost proceeds from the Father and the Son; and this Creed is a Part of our Liturgy. The *Athanasian* Creed holds, that the *Son is of the Father*, and that the *Holy Ghost is of the Father, and the Son, neither made, nor created, but proceeding*; and so is the Procession expressed in our *Litany*. Yet some of our modern Divines, not contented with an *Athanasian* Length, declare our Saviour to be the one self-existing Being, underived, independent, and most supreme, and the like of the Holy Spirit.

And

And they that say this, pretend to warrant their Doctrine from Texts of Scripture expounded their way; while our Mother, the *English* Church, has taught us otherwise, and while some other Divines give those Texts a quite different Turn. Now, what shall a plain, honest Man do, that desires in the best manner he can, to pay his Duty of Honour and Worship, Faith and Obedience to our heavenly Father, his Blessed Son and Holy Ghost, in this perplexed and intricate Case? There is not one Christian in a Million, capable of reading, considering and understanding the Volumes of Controversy that have been writ on this important Subject. There are very few that can understand what is meant by three distinct Subsistences, or three Persons in an Unity of Essence. To form a separate Idea of each apart, and yet unite them into one Godhead, by an Idea of an Identity of Essence, and that from an Eternity *ante* as well as *post*, who can do it? Those two learned Criticks, *Erasmus* and *Vossius*, were of Opinion, that the most ancient Creed went no farther than the Form of Baptism, *viz.* To believe in Father, Son and Holy Ghost, without any Explication, and that other Articles were added, as Heresies gave Occasion. Had the Councils condemned erroneous Doctrines, which perhaps were only unfashionable, and gone no farther, I think it would have been better for Christendom, than not only so to do, but to substitute new Doctrines and Explanations of their own Invention and Imagination, and to make them additional Parts of their Creeds, who have thereby rather puzzled and obscured Christian Mysteries, than enlightned them. I will give the plain Reader a Taste thereof in *English*, of the Creed of Pope *Pius IV.* established by the Synod of *Trent*, which by that Council is added to the *Nicene*.

I.

APOSTOLICAS & Ecclesiasticas Traditiones, reliquasque ejusdem Ecclesiæ Observationes & Constitutiones firmissimè admitto & amplector.

I.

I Do Most firmly admit and embrace the Apostolical and Ecclesiastical Traditions, and the rest of the Observations and Constitutions of the same Church: i. e. Roman.

II.

ITEM sacram Scripturam juxta eum sensum, quem tenuit, & tenet sancta Mater Ecclesia, cujus est indicare de vero sensu & interpretatione sacrarum Scripturarum admitto, nec eam unquam, nisi juxta unanimem consensum Patrum accipiam & interpretabor.

II.

ALSO I receive the Holy Scripture according to that Sense, which our holy Mother the Church hath held, and doth hold; whose Office it is to judge of the true Sense and Interpretation thereof; nor will I ever receive and interpret it, but according to the unanimous Consent of the Fathers.

III.

PROFITEOR quoque septem esse verè & propriè Sacramenta novæ legis à Jesu Christo, Domino nostro instituta, atque ad salutem humani generis, licèt non omnia singulis necessaria; scilicet, Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem, & Matrimonium: illaque

III.

I PROFESS also, that there are truly and properly seven Sacraments of the New Law, instituted by our Lord Jesus Christ, for the Salvation of Mankind, altho' all of them are not necessary to every Person, viz. Baptism, Confirmation, the Eucharist, Penance, extreme Unction, Orders, and Matrimony; and that they confer Grace; and

illâque gratiam conferre, *and that of these, Baptism,*
& ex his Baptismum, *Confirmation, and Orders*
Confirmationem, & Or- *cannot be repeated without*
dinem, sine Sacrilegio *Sacrilege.*
reiterari non posse.

IV.

RECEPTOS quoque
& approbatos Ecclesiæ
Catholicæ Ritus in su-
pradictorum omnium Sa-
cramentorum solemn Ad-
ministratone recipio &
admitto.

IV.

I LIKEWISE receive
and admit the accustomed
and approved Rites of the
Catholick Church in the
solemn Administration of
all the Sacraments above-
mentioned.

V.

OMNIA & singula,
quæ de peccato Origini-
nali, & de Justificatione
in sacrosancta Tridentina
Synodo definita & decla-
rata fuerunt, amplector
& recipio.

V.

I EMBRACE and re-
ceive all those things which
were defined and declared
touching Original Sin and
Justification, in the holy
Synod of Trent.

VI.

PROFITEOR pari-
ter in Missa, offerri Deo,
verum, proprium, &
propitiatorium Sacrifici-
um pro vivis & defunctis,
atque in sanctissimo Eu-
charistiæ Sacramento es-
se verè, realiter, & sub-
stantialiter, Corpus &
Sanguinem, unà cum A-
nima, & Divinitate Do-
mini nostri Jesu Christi,
fierique conversionem,
totius

VI.

I LIKEWISE profess,
that, in the Mass, there is
offered to God a true,
proper, and propitiatory
Sacrifice for the Living
and the Dead; and that
in the holy Sacrament of
the Eucharist, there is
truly, really, and substan-
tially the Body and Blood,
together with the Soul and
Divinity of our Lord Je-
sus Christ, and that there
is

totius substantiæ panis, in Corpus, & totius substantiæ vini in Sanguinem, quam conversionem Catholica Ecclesia Transubstantiationem appellat.

is made a Conversion of the Substance of the Bread into the Body, and of the whole Substance of the Wine into the Blood, which Conversion the Catholick Church calls Transubstantiation.

VII.

FATEOR etiam sub altera tantum specie, totum atque integrum Christum, verumque Sacramentum sumi.

VII.

I CONFESS also, that under either Species only, the true Sacrament, and the whole and entire Christ is received.

VIII.

CONSTANTER teneo Purgatorium esse, animasque ibi detentas fidelium suffragiis juvari.

VIII.

I STEDFASTLY hold, that there is a Purgatory, and that the Souls there detain'd are help'd by the Prayers of the Faithful.

IX.

SIMILITER & Sanctos unà cum Christo regnantes, venerandos, atque invocandos esse, eoque orationes pro nobis offerre, atque eorum reliquias esse venerandas.

IX.

I LIKEWISE hold, that the Saints reigning together with Christ are to be worshipp'd and pray'd to, and that they offer up Prayers to God for us, and that their Reliques are to be honour'd.

X.

FIRMISSIME assero imagines Christi ac Deiparæ semper Virginis, necnon aliorum Sanctorum

X.

I MOST firmly assert, that the Images of Christ, and of the Ever-Virgin, Mother of God, and of all

rum habendas & retinendas esse, atque eis debitum honorem ac venerationem impertiendam.

all other Saints, are to be had and kept, and that due Honour and Reverence is to be given to them.

XI.

INDULGENTIARUM etiam potestatem, à Christo, in Ecclesia relictam fuisse, illarumque usum Christiano populo maximè salutarem esse affirmo.

XI.

I LIKEWISE affirm, that the Power of Indulgences was left by Christ in the Church, and that the Use of them is highly salutary to Christian People.

XII.

SANCTAM Catholicam & Apostolicam Romanam Ecclesiam, omnium Ecclesiarum Matrem & Magistram agnosco: Romanoque Pontifici, B. Petri Apostolorum Principis Successori, ac Jesu Christi Vicario, veram obedientiam spondeo, ac juro.

XII.

I ACKNOWLEDGE the Holy Catholick and Apostolick Roman Church, the Mother and Mistress of all Churches; and I freely promise and swear true Obedience to the Roman Pontiff, the Successor of the Blessed Peter, Prince of the Apostles, and Vicar of Jesus Christ.

XIII.

CÆTERA item omnia à sacris Canonibus & Œcumenicis Conciliis, ac præcipuè à sacrosanctâ Tridentinâ Synodo tradita & declarata indubitanter recipio, atque profiteor; simulque contraria omnia, atque Hæreses quascunque ab Ecclesiâ damnatas, rejectas,

XIII.

I RECEIVE and profess, without doubting, all other things deliver'd and declar'd by the holy Canons and General Councils, and especially by the holy Synod of Trent: And I do likewise condemn, reject, and anathematize all things contrary thereunto, together with all Heresies what-

jectas, & anathematizatas, ego pariter damno, rejicio, & anathematizo. *whatsoever that are condemned, rejected, and anathematized by the Church.*

XIV.

HANC veram Catholicam Fidem, extra quam nemo salvus esse potest, quam in præsentî spontè profiteor, & veraciter teneo, eandem integram, & inviolatam, usque ad extremum vitæ spiritum, constantissimè (Deo adjuvante) retinere & confiteri, atque à meis subditis, vel illis, quorum cura ad mein munere meo spectabit, teneri, doceri, & prædicari, quantum in me erit, curaturum.

XIV.

THIS true Catholick Faith, without which none can be saved, which at this Time I freely profess and truly hold, the same (by the Help of God) will I take care most constantly to keep whole and inviolated, and to profess unto my Life's End; and as far as in me shall lye, that it be maintain'd, taught, and preach'd by my Subjects, or others, that shall be committed to my Charge.

EGO idem N. spondeo, voveo, ac juro. Sic me Deus adjuvet, & hæc sancta Dei Evangelia.

So God help me, and the holy Gospels of God, as I do freely promise, vow, and swear.

N. B. *The Absurdity of these Articles I have exposed in the Letters between Dr. Wood, the Pretender's Physician, and me.*

No Man can have a clear and distinct Idea of Eternity, much less of the eternal God, or of his Essence who is from all Eternity. Let us be content to bound our Enquiries within the Pale of finite Understandings, not to pretend to define the divine Essence, who know but very little of our own.

A meek

A meek and an humble Spirit may very well love and adore, fear and obey the infinite divine Being, under that Declaration of his Majesty, of Father, Son, and Holy Ghost, without prying any farther. How sacred was the ° *Sanctum Sanctorum* amongst the *Jews*, which had but the Letter in it of the Law, writ indeed by the Finger of the Almighty, on two Tables of Stone, and put into an Ark or Chest for its Preservation, with a golden Pot of Manna, and the Rod of *Aaron* that budded! Into which Place no Man durst enter but the High-Priest, and he only but once a Year, at the great Feast of Expiation, and that not without a Sacrifice of Blood. If Mankind were to stand at a Distance, and not approach that holy Place, by reason of those reverend Ensigns and Tokens of God's Goodness and Mercy to the *Jews* laid up there; and if so awful and tremendous was the Name of God, *Jehovah*, that the *Jews* were forbid on Pain of Death, even to name it; and that the High-Priest only was allowed it, and that but once a Year, at the solemn Benediction of the People, at the great Feast of Expiation: Why do we Christians (tho' the certain Knowledge of eternal Life is brought to us by the Gospel) pretend to scrutinize and define the infinite divine Essence, who dwells in unapproachable Light, whom no Mortal ever saw, and before whose dazling Presence the very Angels cover their Faces? God has given us such a sufficient Light and Knowledge of his Nature and Attributes, both by the Light of Reason and Revelation, as to cause in Mankind a reverential Awe and Fear of his divine Majesty from the Consciousness of our Sins and Infirmities, and his infinite Power and Greatness, and to excite and raise in us a most

° Heb. ix 1.

ardent Love and Affection, Honour and Zeal towards his Majesty, on the Account of his infinite Goodness and Mercy. The Knowledge of God's admirable Government of the natural World, is sufficient to employ the Thoughts and Leisure of the most profound Philosopher that ever was born; and the Knowledge of the Œconomy of God in his moral Government of the World is sufficient to employ the Thoughts of the most acute Divine that ever was, or will be, without prying into the Essence of the divine Nature. *Let the potsherd* of the earth strive with the potsherd of the earth,^p about earthly things; and not contend about the Essence of God. Let us confine our Thoughts to such Objects, that we have some Capacity to judge of, and which God has allowed us, and not rudely to thrust into the *Sanctum Sanctorum*, or pry into the Ark, which is forbidden us. Did not God strike *Uzzah* dead, for laying hold on the Ark of God, tho' with a Zeal to preserve it, when the Oxen that drew the Cart, wherein the Ark was, stumbled; because it was (generally) lawful only for the *Levites* to touch the same? I am satisfied, that the Angels and Archangels, Cherubim and Seraphim, and if there are any higher Orders in Heaven, that they also are restrained in their Knowledge and Vision, and in their Power, Infinity of any sort only belonging to God. The Pride of, and the Violation of this Restraint by *Lucifer*, and his Class of Spirits, caused him and them to be ejected Heaven. It's highly reasonable, that there should be some Things and Qualities in the divine Nature, that should be solely in the divine Majesty, and incommunicable to any created Being, and superior to the Knowledge of created Minds; and

^p Isaiah xlv. 9.

it would be Impudence and Presumption in any Creature, however dignified by the divine Munificence, to emulate God in any thing, or to know, or endeavour to search out (if I may so say) the divine Nature to the Bottom. It were more Folly in any Creature to attempt this, than for a Man to attempt to put all the Waters in all the Seas in the World into a Pint Bottle, or to grasp the Globe with his Hand. The Christian World has gone too far in forming new Creeds, in pretending to define the divine Nature and Essence, which is a sort of Circumscription and Boundary to that Nature which is infinite; and then to tell Mankind, that unless they think and believe, as these bold Assertors have conceived and determined, Mankind cannot be saved. Our Saviour indeed hath told us, that *strait is the way, and narrow is the gate, that leads to eternal life, and few there are that enter*, or find it: But our Roman Creed-makers have made the Way much straiter, and the Gate much narrower, than our Lord hath done, which is a Boldness scarce pardonable. Not that they have advanced the Purity of the Christian Religion higher by it; for tho' by the *Credenda* they have straitned the Way, by their *Agenda* they have much enlarged it. Let us think of God our heavenly Father, his Blessed Son and Holy Spirit, in the *Conclusion.* Terms delivered in holy Writ, and pretend to no farther, or any other, Explanation thereof, for 'tis beyond our Capacity. Had God thought it proper to acquaint Mankind with the Mode of the Coessentiality of Father, Son, and Holy Ghost, he would certainly have done it. 'Twas Impudence as well as Folly in *Arius*, to contend *pro puncto temporis in quo Filius non erat*: As if the Generation of the Son of God was like that of Man, because therein the Father precedes the Son. And as for an eternal Generation, which is a human, and

and not Scripture Expression, it seems to be Jargon, Words to which no Idea can be fixed: But it may with good Sense be said, with the *Nicene* Fathers, that the Messiah, the Son, was *begotten of his Father before all Worlds*; that he is *God of God, Light of Light, Very God of very God*: For our Saviour must be before all Worlds, since Holy Writ tells us *the Worlds were made by him*; yet no Emission or Emanation of an essential Divine Light of God the Father subsisting in a Being called his Son, which in that respect must be coessential with the Father, the Spring and Fountain of the Deity, can form in us an adequate Idea of the Coessentiality of the Son with the Father from all Eternity; for we are all lost in the Word *Eternity, ante*, and so we are in a *Post-Eternity*. The narrow Capacity of Man, as to Time and Space, can form no Idea but *à Tempore quo*, and *ad quod*, and *à Loco à quo* and *ad quem*. Infinity in Time and Space outdoes the Capacity of any created Being either in Heaven or Earth: No Person or Being but God, who is infinite, can comprehend or grasp Infinity of any sort. Away then, you Definers of Infinity, of the infinite Divine Nature. The Divine Silence herein, one would think, should have silenced any modest Man from seeking farther; and then *Mahomet* and his Religion had not prevailed: But some bold Wits, that have thought to have acquired the Honour of new Discoveries, and of penetrating deeper into Divine Mysteries, than even the Apostles or immediate Disciples and Contemporaries with our Lord ever did, thought their Conceits not enough, unless the World knew and were acquainted with their sublime Thoughts, that they might have the Honour of a *Columbus*, of discovering a new World of Mysteries; which Notions some great Men disliking, because they were not their own, and others because they squar-

red not with their Opinions, a Civil War amongst Christians presently arose, and Men listed themselves on the one Side or other, according as Party and Faction prevailed, and fought against one the other, sometimes with other Weapons than by a Paper War, as *pro Aris & Focis*. The Party that had Emperors and Princes on their Side (who are not always the wisest Men) had for a Time the Majority; they gave themselves glorious Titles, and branded the other Side with the infamous Name of Hereticks; and when the other Side had the better on't, then they were the Orthodox and Catholick, and the other the Heterodox. Thus Truth, Modesty, and Christian Resignation to the Terms of the Gospel were crucified by Turns by opposite Parties. Nor are the Stains of those Contentions yet wiped out of the Christian Church; But we are like Wolves instead of Lambs, as fierce against one another as ever; which, I must confess, proves our Saviour's Prediction as to the State of the outward visible Church, that *he came not to send Peace, but a Sword; i.e.* such would be the Controversy of naughty Christians, that tho' wherever his Doctrine was taught, which inculcated Love, Peace, and Gentleness towards one another; yet instead thereof, by the wicked Dispositions of some that are only nominal Christians, there would be such Wars and Contentions amongst wrangling Christians, that there would be a great Variance even between Fathers and their Sons, Mothers and their Daughters, and that there would be civil Discords even in private Families^f.

^r Matt. x. 34.

^f See Brand's History of the Reformation in the Low Countries, of the barbarous Cruelties exercised by the Inquisition, &c.

WAS it not an impertinent Curiosity in *Lor's* Wife (besides an Act of Disobedience to that God who had just then saved her) when she had received an express Command to the contrary, to look back and see the Mode of Fire and Brimstone coming down from Heaven to burn the Cities of *Sodom* and *Gomorrab*? She was taken away, that she might not discover it. What a Distrust was it of God's Veracity, and likewise an impertinent Curiosity, and an Act of high Disobedience in some of those naughty People the *Jews*, to go out into the Fields on the Sabbath-Day to gather Manna, and thereby to try if God by *Moses* spake Truth, who told them they should gather for two Days, the Day preceding the Sabbath, *but on the Sabbath Day they should rest in their Tents, for they should find none in the Fields.*

WAS it not great Impiety in *David*, and an impertinent Curiosity, when he knew that God had promised *Abraham* that his Seed should be *like the Sands of the Sea without Number*, for him to number the People? But what need many Instances? Was it not an unlawful Desire of impertinent Knowledge in our first Parents, who had an intuitive Knowledge of all the Creatures that were made, and thereby gave them Names severally according to their respective Natures; and when they had Plenty enough of other Food, not to be contented therewith, but to thirst after what was forbidden, tho' under a severe Penalty, even to the hazardous Ruine of themselves and Posterity?

IN a word, since we cannot comprehend the Divine Essence any otherwise than the Divine Majesty himself shall think fit to reveal himself to us, and that his Goodness has so far revealed himself to us in his Works and Word, that we are sure of, *viz.* his infinite Wisdom, Power, and Goodness, which are Properties that must make every think-

ing and considering Person stand in Awe of his Power, in Admiration of his Wisdom, and be in Love with his Goodness; the Effects of which must be an Obedience to his holy Laws, and an ardent Love of his Majesty, with a filial Trust and Assurance of his paternal Care and Providence towards us; which must fill the Hearts of such Persons, not only with Ease and Content, but even with Transports of Joy and Gladness, which I may safely affirm is what God would have all his rational Creatures to enjoy, and which all may, if it be not through their own Default.



A Word touching MYSTERY.

A GREAT many People delight in the Word *Mystery*, especially in Matters of Religion, where I think there should be the least of it. There were many among the Heathen Priests in their Religious Rites, to cover their Knavery and Obscenity, and impose on the ignorant Laity; which Ignorance of the People, and crafty naughty Practices of the Priests, are the Mother of Superstition in all Religions in the World. The People were to be kept in Ignorance, and charmed with the Jargon of Mystery by the Priests, to keep Men from farther Enquiries after Truth, and to cover them with profound Ignorance, that the Priests might more easily govern them. Whenever I meet with a Man that talks much of Mystery, I presently suspect him to be a Fool or a Knave. All Arts and Sciences indeed are justly called *Mysteries*: The Art of a Shoemaker, a Weaver, or Watchmaker is called *a Mystery*, but how? only to those who are not bred to those Trades, or have

H

no

no Insight into them: But a little Instruction and Experience lets us into the Art, and then the Veil of Mystery is done away. Is a Shoemaker, a Weaver, or a Watchmaker afraid to work in their Shops, for fear Men should see what they do, lest they should behold their Mystery? No certainly; they act like honest Men, shew their Wares in the Light of the Sun, and let People gaze on them while at work, and admire their honest Ingenuity. But a crafty Priest, even of the Christian Religion of the *Roman* Sect, has as many Mysteries in his Religion, if not more, than he has Sacraments, which he reckons seven: And by saying a few Words over some Grains of Wheat, Water, and Yeast made into a Wafer, and a Stamp on it, pretends to transfer it into a God, even his God and Saviour, nay makes a Very God of it, as he pretends, and presently falls down and worships it; Then puts it into a Box, which Mystery calls a *Pix*, erects a Canopy over it, passes with it in a Cavalcade to the Sick through the Streets, a Bellman before him (a Drummer may do as well,) and there's a scattering of Incense all the Way for the greater Formality, and expects that the abused ignorant People, who meet this Cavalcade, should put off their Hats in token of religious Worship, and kneel down and adore; what? the Host, a hard Name, the Mystery in the *Pix*, the *Roman* God: And they that have so refused, in the Beginning of the Reformation, have been burnt, tortured, and put to most cruel Deaths.

NOTHING, I must confess, can advance the Honour of the Priesthood more, than to make a God. A God-making Priest, I must confess, is a glorious Creature; but how a Creature can make his Creator, I must confess is a Mystery to me. Now why should not an honest Priest speak Truth, and give an Account of this Sacrament in this manner?

ner? God Almighty so loved Mankind, that he gave his Son, his Son in an ineffable Manner, to teach Mankind the Ways of Virtue more perfectly than ever was revealed or taught Mankind before: He proved his Divine Mission by undoubted Miracles, and confirmed his incomparable Doctrine by his holy and unblameable Life; and lastly, to obtain the Mercy of God to all Mankind, and to atone his Justice for the Sins of the World, laid down his Life as a Sacrifice to God his Father: But a little before he did this, that Mankind should have in perpetual Remembrance this his Love to them, he instituted the Sacrament of his Supper, that by the visible, and I may say lively Images of Bread and Wine, the one representing his Body, and the other his Blood, we may frequently repeat this Action, think of the Love of the Father and Son, and worship and adore, praise and give thanks unto them, with the Holy Ghost, who sanctifies human Nature. And where is the Mystery of all this? This may properly be called *a Reasonable Service*; for seldom has the Divine Majesty, if ever, wrought any great Action for Mankind, but he was pleased to order some Monument of Remembrance to be erected, or Action frequently to be done, to put us in Mind of his Goodness to us: And why? That we may bless and praise him, and give Thanks unto him for the same, and love his Goodness more ardently; in doing of which there results infinite Joy and Pleasure to every good Man, as well as great Satisfaction to God, and Joy in Heaven.

THERE is nothing, I must confess, properly speaking, a Mystery in Religion, but the Divine Nature, and that will be so to every Creature even to all Eternity. So much of his Divine Nature we see now, *viz.* his Power, his Wisdom, his Goodness, and other Attributes, in such a Degree as does

may most justly move every honest and worthy Man to love, obey, and adore his Majesty; which Manifestation every rational Creature (being accountable to his Maker for his Thoughts, Words, and Actions) has Reason to expect from his Creator, as Grounds and Motives for his Love, Adoration and Obedience. But there is no need of informing us, how God took of his own Holy Spirit, that was upon *Moses*, and put it upon the Seventy Elders, and yet left not *Moses* destitute of the Divine Spirit, for it would serve to no End. We know how to divide Matter, but know nothing of the Divisibility of Spirits, or of the Mode of the Indwelling of the Spirit of God in Man, or how the Spirit of Jesus dwells in us, except we are Reprobates, as Holy Writ asserts, or how a Legion (six thousand) of Devils dwelt in the Man possess'd, that had his Habitation amongst the Tombs; much less of the Essence of the Divine Nature, or the manner *how* the Father, Son, and Holy Ghost are Three, and yet One; because such Knowledge would serve to no End or Purpose towards a good Life, which is the principal Intention of God in his revealing himself and his holy Will by what we call the Light of Nature, and by a greater Illustration of it by the Gospel of the Blessed Jesus. If we had the Knowledge first above-mentioned, it might be worse for us; for still we should thirst after more, and never rest till it should please God to put a Check to our Appetite, by laying us under an Incapacity of farther Search. The unreasonable Thirst after Knowledge and Power, which proceeded from a proud Spirit of emulating God himself, I conceive were the Sins that moved the Divine Majesty, by the Instrument of *Michael* and his Under-Class of Angels, to eject Satan and his Class of naughty Spirits out of Heaven, it being beneath the Dignity, and Excellency, and Glory of the Divine Majesty to do that in Person.

IN

IN Heaven indeed there will be a greater Degree of Manifestation of the Divine Majesty, his Glory, Power, Wisdom, and other Attributes, to those who shall be so happy as to come there, than what they see here; and their Love to his Majesty there will advance, and doubtless bear some Proportion with the greater Degree of Loveliness they will there behold in God, than clouded here on Earth with Flesh and Blood we are able to discern; yet still the Capacity of every Creature is, and for ever will be, finite. The four Degrees of Order in Heaven that we read of (and there may be more) *viz.* Angels, Archangels, Cherubim and Seraphim, are all Creatures of finite Understandings, and Knowledge: And can a finite Being fully comprehend an infinite? It's impossible; God must either divest himself of his infinite Power and other Attributes, or invest a Creature with them, to make him capable thereof, either of which is absurd to believe. As for the Expressions in Holy Writ, of seeing God in Heaven *Face to Face*, that is only a Simile *ad caput humanum*, to denote our Knowledge of God, in that holy Place, will be greater than it is here. Now for my part I see (such) infinite Power, Wisdom, and Excellency in the very Works of God here below, as that no Man can account for, or fully comprehend. If therefore the Works of God surpass our Understanding here, must not the Creator of them be unsearchable? I can, tho' with some Difficulty, account for the *Lumen perpetuum* the Philosophers speak of, though I never saw it, which is the greatest Secret in Nature, and the hardest Thing in the World to attain, and the next in Glory to the Soul of Man: But the wisest Man on Earth cannot tell the Mode, how his Soul and Body (two Creatures I may call them) are united together, and act one upon the other; no, nor the Essence of a Blade of Grass. If therefore we are a

Myſtery to ourſelves, know not throughly our own Nature, nor the Eſſence of Things here below, which we ſee and handle ; can we in reaſon deſire to know the Eſſence of the Supreme Being, whom mortal Eye is not capable of beholding ; for his corrupt Nature will be conſumed in the View of that moſt holy and pure Object ? But if we are ſatisfied of the Revelation God hath been pleaſed to make of himſelf, I ſee the greateſt Reason in the World for Man to believe the ſame, tho' deliver'd as a Trinity. God our Saviour commanded his Apoſtles to *baptize all Nations in the Name of the Father, Son, and Holy Ghoſt*, which implies a Trinity ; but the Word *Persons* is not found in Holy Writ. When the Word *Person* is applied to the Human Nature, we know what it means ; but we cannot form an Idea of Three Personalities diſtinct, and yet one in Eſſence in the Divine Nature ; the Poverty of Words cannot fully expreſs it, and the Shallowneſs of our Underſtandings cannot conceive it. ^a God indeed is one, and more Gods are an Abſurdity ; and a God in time *equali gradu* is as abſurd : But that there ſhould flow from the Fountain of the Deity a Duality, which makes in all a Trinity of one Eſſence when Time was not ; if we are ſatisfied of the Revelation, to doubt it, becauſe we cannot comprehend the Mode of it, becauſe our Capacities are not commensurate with the Divine Power, Knowledge, and Wiſdom, is the greateſt implied Impudence in the World ; and to believe it on the account of the Veracity of God, and of his infinite Power and Wiſdom, inſcrutable

^a Deus eſt Ens æternum, Unitas infinita, radicale rerum omnium Principium ; cujus Eſſentia eſt Lux immenſa, Potestas omni potentia, Voluntas bonum perfectum, Nutus opus abſolutum : Plura deſideranti, occurrant ſupor, ſilentium, & abyſſus gloriæ profundiffima. Ench. Phy. Reſt. Can. 1.

to Men and Angels, and submit his Faith thereunto, is both the absolute Duty of Man, highly reasonable, and brings to him in this World Peace and Serenity of Mind, and will in the next eternal Glory. 'Tis very consistent with the Prerogative Honour of God, as our great Creator and Lord, to require from his Creature and Subject, Man, an Obedience to a positive Institution of his, that is not repugnant to any other of his Commands, or inconsistent in itself, tho' it be superior to the Faculties he has given us, and that upon the Authority of God; which Act of Obedience must needs be pleasing to his Divine Majesty: Whereas the Atheist, the Deist, and Sceptick are in perpetual Fears and Doubts in this World, tho' they should lead a Moral Life, where the Light of the Gospel is known; for it may be justly said of them what our Lord said to the *Jews*, *b If I had not done amongst them the Works that no Man ever did, they had not had Sin*: But as for the next Life, I leave them to that Holy Being who will give a righteous Judgment on all Men, according to the several Talents bestowed on them, and their Use or Neglect thereof. But I must confess, I can't see how any Person that lives in a Christian Country, has the Book of God in his Hands, uncontrollably attested to be writ by those inspired Persons whose Names they bear; that our very Enemies confess there was such a Person as our Saviour Christ, who wrought the Miracles and taught the Doctrine delivered to us, and led a most holy Life; the *Jews*, that are Vagabonds throughout the World, that are incorporated in no part of the Earth, are a living Evidence of the Truth of the Bible, and that the Christian Religion is the only true Religion in

^b John xv. 24.

the World; that that People are cut off for their wicked Lives, and crucifying the *Lord of Glory*, but suffer'd to continue as they are for the more Confirmation of the Gospel, and as a standing Monument of God's Displeasure against Sin.

To disbelieve God, who gave such Testimony of his Son, who came with such Credentials to Mankind; to disbelieve our Saviour, who workt such Miraeles, and taught so excellent a Doctrine, which tends to the Welfare of the whole human Nature both in this World and the next, and led so holy a Life: I think where there is so great a Manifestation of Divine Truths, to deny or disbelieve such Evidence, is to put an Affront on the Divine Majesty, to deny his Veracity, and to provoke his Justice in the highest Degree. For what could a most holy, wise, and gracious God do more to convince Mankind of his holy Will and Pleasure, and for the Happinefs of Mankind, than what the Divine Majesty hath done for us?





ESSAY V.



Of the SOUL of MAN.

IT is wonderful to think, that Mankind should be so generally fond of searching out the Nature of Things without them, and so exquisitely curious in finding out all the minute Parts of this Machine, our Bodies, and yet at the same time be so careless of regarding the Nature of our Souls, or its Operations in the Body; whereas the Soul is truly and properly the Man, and the Body is but its Case or Clothing. But this is like the rest of human Actions, which are generally absurd and foolish; one Toy or Whimsy or other generally captivates every Man; and there is no Stage of Life but what is attended with some Foppery or other, that seems to be the inseparable Incident to that Degree of Life: Thus Children play with Rattles, and Boys with Marbles; young Men dissolve in Lust, and old Men dote on Money: So that while Men pass through these Stages of Life, they only change the Scene, but the Farce still continues. But did Man consider the Dignity of his own Soul, and to what a noble Height he might advance it by a due Consideration and Reflection, he would lay these Toys aside, and become a noble and happy Creature.

THE Soul of Man is a rational, vital Principle, capable of being advanced to a great Height of Purity, Goodness and Wisdom, and even to be united
to

to the Divine Nature, by the Communication of the Blessed Spirit. But as it may be thus highly advanced by due Care, and the undeniable Grace of God that attends such Care, so it may be debased even below the brutal Nature; for ten thousand filthy, wicked, and unclean Ideas may eternally dwell in the Mind, with which it may internally defile itself, even without the Co-operation of the Body, and that by the Power of its own internal Operation: Which, I conceive, Beasts cannot do, especially if they are Machines, as the *Cartesians* hold, or if their Souls are material, as some Moderns hold.

To prevent these unclean and naughty Images from making any Impressions, at least lasting ones, on our Minds, we must take care to fill our Minds with pure and clean Ideas; for the Mind or Soul is an active Principle, moving and operating almost continually, and oftentimes without the Aid or Assistance of the Body: Frequently in the Night, when the Organs of the Body are lock'd up by the Power of Sleep, the Soul always acts internally, before it acts externally; it is like a Wheel within a Wheel, by the Motion of which internal Wheel the external one is afterwards moved: For when the Soul views an Object by the Organ of the Eye, and conveys the Idea thereof by that Instrument to itself, it then falls to work internally on the Image of this Object, and frames various Cogitations of Pleasure and Enjoyment, Pain or Misery, according to the Activity of the Soul, and the Fitness or Unfitness of the Organs of the Body: and as it has more or less Opportunity and Invention of Mind, so does the Soul exert its Power and Will by the Instrument of the Body, for a more actual Enjoyment of what it did first internally like and approve; if the Soul for Want of Opportunity is prevented an actual external Enjoyment

joyment by the means of the Body, she operates still more vigorously internally: For when the Body comes to enjoy the desired Object, both that and the Mind too for the present are at Ease; and till some Recruit of Nature, or the Mind's internal Operation, by thinking on the same beloved Object, the Soul turns or diverts itself to somewhat else: But if the Soul has not externally exerted its Force by the Co-operation of the Body, but keeps its Operations within the Limits of its internal Sphere of Action, it then redoubles its own Operation by the Power of a lively Fancy, and with the Quickness of Thought, which is swifter than Lightning itself, it acts over ten thousand things in an Hour, which the Body could not do in an Age. Thus it is with the Soul and Body, let the Object be what it will which the Soul desires.

OUR Infant-Years take in trifling and foolish Images, which make lasting Impressions on our Minds; these are more or less, and of more or less Danger, as the People then about us are more or less foolish, and more or less debauched. These Images in time are rased out by others that succeed them, and *they* again are effaced by some others; but those make their Abode and Continuance with us the longest on whom the internal Operations of the Mind are most exercised: For the Mind operating frequently on its beloved Object, has the Images thereof ever before it, runs to it on every Vacancy; it thinks, it dreams, it talks perpetually of it, and scarce of any thing else. If the Mind exercises itself too intently on its beloved Object, and has not some diverting Entertainments, it terminates in downright Madness; and then for want of Discretion the Soul does not only act as before, with internal Vigour, but exerts itself to that Degree, that even the Body joins in the same Operation, and expresses itself by a continual talking
of

of its beloved Object, and by all other Motions and Actions shews it is transported beyond the Bounds of internal Operation; so that neither Reason nor Craft is able to keep its Actions from external Demonstration. If the Degree of internal Operation is somewhat less, it reaches only to such a Frenzy as moderate Lovers usually are subject to; they talk indeed of their Lovers often, but another Mistress that comes in their Way, or any other intervening Object that has somewhat of Delight in it, will serve to divert and entertain them.

SINCE the Soul therefore has such a continual Operation, it becomes every Man that will be happy, to lodge within it such a Set of Ideas, that may exercise it (on every Vacancy from the necessary Affairs of Life) with innocent Pleasure and Delight: For the Operation of the Mind, whether only internal without the Aid of the Body, or whether both internal and external, the Body co-operating, do always leave such Images of the Object on which the Mind is exercised, that it can and does frequently, even without our Consent sometimes, represent to us the same Images over again, and thereby sets all the Powers of the Mind at work again, in as lively a manner as if the external Object was just before us. The Mind thus acting frequently, these Images sink deeper, and make more and more lasting Impressions upon us, till at last we come to be extremely in love with these Objects: We dote upon them, and whatever we see or hear that leads towards these Images, or which a witty Fancy can but play with or allude to, from thence we presently apply to the beloved Object of our Hearts, and there the Thoughts center. Thus a lascivious Man, whose Soul has no other Images about it but those of Lust, turns every innocent and well-meant Discourse to something that is smutty, by reason of some jingling of
Words,

Words, Mode of Expression, or upon the account of some other, no Occasion that is given. And thus the covetous Miser, whose Mind has no other Ideas but Bags of Silver and Bags of Gold, of fine Manors and royal Lordships, when he hears of a fine Seat that a squandering Rake has fallen to him, presently bethinks himself of getting into his Acquaintance and lending him Money, that first by a Mortgage, and then entring upon his Estate for Non-payment, with a little more Money he may obtain a Release from him of his Equity of Redemption, and thus become for half the Value Owner of his fine Seat.

THESE are the Images that dwell about the Minds of these two Creatures; the very Organs of the Body are tainted with them; the Powers and Faculties of their Souls are quick and lively to whatever relates to these, but deaf, asleep, and even dead to all things else. For the Mind of Man being a finite Substance, when it is filled with somewhat that it delights and takes Pleasure in, has no Room or Harbour for any thing else; so a Vessel once filled can hold no more, has no Room for more: Hence it comes to pass, that the wisest and smartest Discourse of Virtue in general, or of any of the Species, makes no Impression upon them; they have no Gust or Relish of those Things, if you represent them with all the amiable and delightful Colours that Wit and Eloquence can suggest, they are to them like inarticulate Sounds, or like the acquainting a Man born blind with the Beauty of Colours, of which he has no manner of Idea, wanting that Organ that alone can represent it to the Mind. And hence it is, as the Apostle says, that *the spiritual Man discerns spiritual things, and the sensual Man sensual.*

AND as it is with the Lascivious and Covetous, so is it with the Vindictive, the Ambitious, the

the Proud, the Malicious, and the rest of the Dis-temperers of Moral Nature: The Objects are only varied, but the Operation of the Mind is much the same; and the Persons so disaffected are deaf and senseless, have no Faculties or Powers to the Perception of any thing, but that with which their Minds are so immersed and overcome. Oh! the Wretchedness of this State of Life! they are *deaf to the Charmer, charm be never so sweetly, never so wisely.*

BUT there are a sort of People that seem to vary from all the Vicious I have been speaking of; their Minds are not intent on any Object, so as to have any Images made thereon: But they stare and gaze upon the World, like Sheep drove through a Market; they look on every Sign-Post; they stare out at Windows on all that pass by, without making any Reflection, or any Use; and as they see to little Purpose, so they talk to less; it is rather to give Motion to their Tongues, than any Benefit, or even Entertainment to the Company: If you talk with them, their Minds are roving on something else; and when they are even at their Prayers, they think on nothing less: They stare about, even in the Church, with such a cold or indifferent Air, that one would think they came to Church to look for some they had some trifling Business with. These People pass away Life with a trifling Amusement; they do indeed little Hurt, or little Good in the World. If the Clouds of the Body were blown off from their Souls, so that one might look upon them naked as they are, methinks I should see all the Toys and Bawbles of *Popes-Head-Alley* hanging round about their Souls, which makes them move always from one Piece of Pop-petry to another, they never thinking or doing a wise Action.

BUT

BUT the Ideas which a wise and good Man should have always about his Mind, ought to be answerable to the Dignity of his Nature, to the Largeness and Excellency of his Soul; of such, when he thinks, he will have no Reason to be ashamed of, either in this Life, or in that which is to come; and they ought to be such as with Pleasure and Delight he may think of them, otherwise he will soon grow weary of them. Now tho' a Man may with some Pleasure think on some of the Parts of Learning he is either Master of, or endeavouring after, or on some innocent temporal Object that he delights in; yet these, and such as these, will not be in any measure sufficient to employ the Thoughts of a wise Man's Heart, when he is retired from the Business of his Employment. Besides, these things seem to be fitted only to the Occasions of this Life; they are little better than a Mechanick's learning the Skill of his manual Operation, they serve only as the Means to get an Estate: But the chief End of Life seems to me to be instituted for some nobler Purpose than eating and drinking, getting an Estate, or to become learned, and indowed with temporal Honour; which I am the more satisfied in, because these things do in no sort answer the natural Tendency and Desire of a wise Man's Heart. As the End therefore must needs be more valuable than the Means, so surely the End of our moral Nature should be more regarded, than the Means of supporting the animal Life, which is given only for the sake of the other. The End of moral Nature being given to Man, seems to be to contemplate the Divine Nature and his Works, to adore his Perfections, to consider his Word, to praise and bless his Goodness, to supplicate his Mercy, and to obey his Will. Here is a Field of infinite Space, here are Objects of infinite Extent, various in their Kinds, and diverse
in

in their Species ; with these a Man may travel over the Universe, and draw forth some of these Objects at all times to delight his Mind, and illuminate his Understanding. But before he can do this with rational Pleasure, he must have overcome all the Lusts and Passions of the Body, he must not be under the Power or Dominion of any one beloved Lust or Appetite: They may indeed, as Nature will while we wear these Bodies about us, have some Ebullitions and Emotions now and then to the Vice to which our Natures are most prone and inclinable: But if we check them as soon as they arise in our Minds; if we presently remove from the Object that gives Offence; nay, if we fall and repent, and are afterwards more watchful for the future, and are but honest to ourselves and in good earnest, these things will not hinder us in the Enjoyment of those Divine Ideas, which always ought to be residing in our Minds. Let the Mind of Man therefore be stored with such Knowledge as this: That God created the World, and all the Creatures in it, for his own good Pleasure: That with infinite Wisdom, Power, and Goodness he has ordered all things here below: That he has put all the Creatures of this Orb under the Power of Man, and Man only he has reserved for his own Service: That he has given us admirable Laws to walk by, endowed us with excellent Faculties to obey them, and with Power and Abilities to contemplate the divine Attributes.

THE Divine Nature indeed in its Essence, and Mode of Existence, he has veiled from us, and withdrawn his Personal Presence from us, being by the Lapse and Degeneracy of our Nature unworthy and unable to behold the incorruptible Light that shadows the Divine Glory. But God has given us Testimonies of his Being and Evidence of his Providence,

Providence, which are manifest to all that will but search and observe the same, with the same Care and Diligence that an honest Man does attend his temporal Affairs. Who can look up to Heaven and see the Light of the Sun by Day, or those infinite Globes of borrowed Light that adorn the Firmament by Night, and not confess that there is a God that made these things? Who can enjoy the Warmth of the Sun in the Temperate Zones, and not bless God, that does thus comfort and support him? Who can behold the various Creatures on Earth, and those which fly in the Air, and the innumerable Fishes in the Sea, and the Creatures that live even within the Earth, and not adore the infinite Wisdom that has framed all these? Who can observe the various Plants of the Earth, fitted both for Food and Physick, and the excellent Metals, Minerals, and precious Stones, within the Bowels of the Earth, and not be inflamed with the Love of that God, that has so richly and munificently provided for Mankind? But who can consider the divine Nature making his Abode in the Minds of Men, purifying their Hearts, and illuminating their Understandings, guiding their Affections, and directing their Passions, and ennobling their Nature to an excellent Degree of Holiness, and not dissolve in Love to so good a Being, and not be inflamed with Zeal for his Glory and Honour? The Descent of the Blessed Jesus into human Nature, is rather Matter of Astonishment and Admiration, than a Subject fitted to our Understanding. It is above our Reason, but not above our Faith; yet it is consistent with the most elevated Understanding, to sacrifice our Reason, in this Case, to the divine Command.

NAAMAN, the *Assyrian* Leper, thought he had Reason on his Side, when he despised the Prophet's Direction; *Wash seven times in Jordan, and*

thou shalt be cleansed: For, said he, Are not *Abana* and *Pharpar*, Rivers of *Damascus*, better than all the Waters of *Israel*? Is there any Excellency in *Jordan*, more than in these celebrated Rivers? To what purpose should I act so against my Reason? Is there any healing Quality or Purity in this *Jordan*, more than in our own Rivers of *Damascus*? Besides, have not I washed often in the clearest Waters, and purest Streams, and have I ever found any good by them? Is not my Distemper the Effect of a Hectick Fever burning in my Body, and calcining the same, that has congealed as it were all the Juices of my Body into Salt, and turned my Blood into Vinegar, that has scorched and dried up the very Skin of my Body, and made my Flesh like that of an Elephant, turn'd it all to a dry Scab? Can any external Application remove this internal Cause? Does Nature admit of a sudden Regress from an old Habit, to Privation? This is against all the Laws of Nature and Philosophy, and I cannot submit to act thus against my Reason. 'Tis true indeed, had the Prophet come forth of his House to me, (which I think was a Respect due to my Quality) and had he called on the Name of his God, on my behalf, and had he laid his Hands upon me, it may be, I might have been cured by the Almighty Power of God, that sometimes supercedes the Course of Nature: But this of washing in *Jordan* is a Means so unlikely to attain the End, that I can never submit to it. This indeed is a rational human way of talking; but we find *Naaman's* Servants had more Wit than their Master: For when they approach'd him, and said, Sir, *If the Prophet had bid you do some great Thing, would you not have done it? How much rather then, when he bids you only wash and be clean?* And *Naaman*, we know (convicted by the Discretion of his Servants) having washed, as he was bid, was cleansed from his

his Leprosy. Thus it is with Matters of Faith. There is something in them that lyes not in the Verge of our Understanding: The Powers and Faculties of our Reason have no Cognifance or Knowledge of them: They are the Objects of our Obedience, and not the Exercise of our Understanding, with this Addition, that our Understanding is to be made use of in the Search of the Truth of the divine Revelation: And when our Understandings are convinced of that, we have no more to do, but to believe. After this Enquiry, and moral Assurance of the divine Revelation, we have no reason to doubt, for want of knowing the *How* this is done; nor no reason to disbelieve it, because we do not understand it, more than a blind Man should disbelieve there are no such things as Colours differing from one the other, because he has no Organs that can bring to his Understanding the Images of Bodies abounding with different Colours.

'Tis a most absurd thing for a Man that lives upon this Orb, which is but as a Drop of Water, in respect of the Universe, and this Creature Man, but as the ten thousandth Part of an Atom, in respect of this Orb, to imagine that he should fathom the divine Immensity, and surround with his Understanding an infinite Majesty. Be modest and wise, and pretend not to know That, which the Angels and Cherubim themselves have not, or are capable of a full Knowledge of: For Angels and Cherubim are finite Spirits; that which is finite cannot comprehend what is infinite. A Man should let go therefore all such Enquiries, and not torment his Mind, because he cannot conceive these things, for we are not framed for the Knowledge of them. He may with as much Reason complain of his Inability to fly, as of his Incapacity to comprehend the Trinity in Unity, and the divine Nature assuming the human. We know not why Grass is green,

or Marigolds yellow; in what Part of Man is the first vital Spring of Motion: We know nothing of the Union of Soul and Body, nor the Nature of our own Souls; and yet thus ignorant, poor and weak Creatures, as we are, nothing will serve our Turn in Matters of Faith, unless we understand them, which is contrary to the very Nature of Faith. For whatever may be proved by the Power of Reason, I must certainly believe, whether I will or not. One cannot forbear assenting to what our Understandings are convinced of. The Objects of Reason do as much convince our Understandings, and command their Assent, as the Objects of Sense. Why do I believe that the Sky is blue? but because my Sense of Seeing tells me so. Why do I believe that Temperance tends to Health? but because my Reason and Experience convince me of it. Now, would it not be a most absurd thing, for any Man to expect, that God should require us to believe such things as these, which he has made and fitted so congruous and agreeable to our Nature, that we no sooner open our Eyes, but we see and conceive them; we should no sooner think, but presently understand them. I may with as much Reason command my Servant to eat and drink when he is hungry and thirsty, and has Meat and Drink before him, and commend him for it, when he has so done, as having done an extraordinary deserving thing; as that we should expect God should command us to believe only those things that are fitted and squared to our Faculties of Thinking and Sensation. But, for God to command us to believe something that is superior to our Faculties, but not repugnant to them, tho' we cannot conceive the *How*, on the Authority of himself, is both agreeable to the Nature of Faith, to the supreme Dignity and Prerogative of the Divine Majesty, to the Obsequiousness and Submission which a Creature owes

owes to his Creator, and is even agreeable to human Governments. All Princes and Governours, nay Masters of Families, do frequently give Command to those that are under them, to do such and such Actions, of which the Persons that are to obey do in no sort know the Reason: Nay, when their Commands appear unreasonable to those who are to obey them yet they suffer not the Inferior to ask the Reason, or so much as to dispute obeying the Command of his Superior; for that were in some measure to violate his Authority, at least, to call it in question. One of the Vows of the *Regulars* is Obedience, which they perform with an undoubting Mind, let the Command be what it will, resolving their Understandings and Consciences into the Wisdom and Authority of their Superiors. And the Reformists have agreed, that Subjects are bound to obey their Prince, and become Soldiers in the Wars of their Prince, without disputing whether the War be just, or unjust. Thus we give up our Understandings in these and many other Particulars of Life, to the Will and Pleasure of those above us: We act what we see no Reason for; we obey, for no other Cause, but because we are commanded; and the Answer we give for thus obeying is this: That the Reasons of State are not to be made known to the People. It is our Duty to obey, and theirs to command: If they command amiss, at their Peril; but we are secure under the divine Law, of being obedient to Governments: So that if we act amiss in Obedience to our Superiors, it lyes at their Doors, and not at ours, unless the Command is against the Law of God. Thus it is with Inferiors and Superiors in the Matters of this Life; now I would fain know a Reason from the most captious Deist, or rather Atheist, (for they go together in a Christian Community) why God, the King of Kings, may

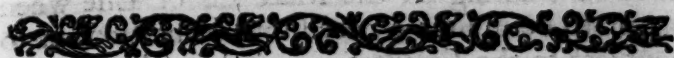
not impose on his Subjects and Creatures, as well as a Superior does over an Inferior, a positive Law or Institution, and expect to be absolutely obey'd in the same, tho' we his Creatures do not see and understand the full Reason for such a Command. Has God less Power over his Creatures, than Masters have over their Servants, or Princes over their Subjects, who are distinguished only by external Badges and Forms? For naked, the Prince and Ploughman are alike, and we are all of the same Flesh and Blood.

BUT it may be said, that tho' some Superiors do give their absolute Commands to their Inferiors, to act not only what they see no Reason for, but sometimes in Opposition to their very Reason; yet this way of proceeding looks tyrannical, and is rather to be pitied in human Nature, than to be imitated by good Men, much less to be a similar Case for the most gracious God to act by; and to vindicate the Œconomy or Providence of God by what we dislike, and think hard in the Practice of Men, is somewhat absurd. In answer to which, the wisest and best Men have often commanded their Servants to do what their Servants have seen no Reason for; and so have very wise and good Princes done with their Subjects. Witness the Case of *Solomon* commanding his Servant and Subject to divide the live Child, which the Executioner was ready and offered to obey; and yet he knew not, in all likelihood, the Reason of the Command. Nay, if he had, he would have defeated, in all Probability, the means and way by which *Solomon* proposed to himself to find out the Truth. It is highly necessary to try the Obedience of Inferiors, to command them oftentimes hard things, that one may know whether one may rely on them on Occasion; and sometimes to stop them, when we see them ready to obey what we in Prudence think not fit to suffer

fer them to put in Execution: And the Eternal himself has been pleased to take this Course sometimes, as in the Case of commanding *Abraham* to offer up his Son *Isaac*, which he not only readily obey'd, but kept that Resolution of obeying that severe Command, for three Days together, travelling towards the Place of the appointed Execution all that while, with his beloved Son of Promise. Now if these Proceedings are practis'd and allowed by the best and wisest of Men and Princes, towards their Inferiors and Subjects, why should any pretend, that the same Method and Course should not be allowed and practis'd by the Most High God? But in this Case of Faith, God does not deal so severely with Man, as Men do one with another; and yet Men allow and approve of this Practice of Superiors towards Inferiors, tho' some will not allow the same Privilege to God. Our Saviour acquaints us in holy Writ, that he *is in the Father, and the Father in him*: Now, whatever God acquaints us by his Prophets or his Son, we are bound to believe, and not left at Liberty to believe or disbelieve, as we please, as we are permitted in civil Affairs; for it would be a Derogation to the divine Majesty, and to his Attribute of Truth, to disbelieve, or even doubt any thing that God has deliver'd to us. And it is not consistent with the Wisdom and Honour of God, to suffer such an Indignity to his divine Veracity to be disputed, and even affronted by his Creature, not to believe what he has been pleased to communicate to us of himself. Nay, it is most absurd for any Man to disbelieve any Account that is not a flat and evident Contradiction, that God is pleased to reveal to us of himself; since who can best acquaint us what the divine Majesty is, but God himself? Now tho' I cannot conceive the Proposition above, how the Father can be in the Son,

and the Son in the Father, since the Continent must be always bigger than the Contained; but because that which contains, and that which is contained, in my Notion, is of things material, of which I can frame some Idea; but in regard even of finite Spirits, I have no manner of Notion of their Substance or Extension, much less have I any Notion, or can I frame to myself any tolerable Idea of the divine Essence: I presently let go, the defining the *Modus* how the Father is in the Son, and the Son in the Father; since I do not find in myself any Faculties for the Comprehension thereof. I resolve it therefore into an Article of my Faith, and not a Subject Matter for my Understanding to judge of; supposing that God has left this, and many such Articles of my Creed to be revealed in the next Life, and to be the Reward of my Obedience in these Matters, in this.





ESSAY VI.



Of FREEDOM or LIBERTY of Body and Mind.



MAN never writes better, or more feelingly touching any Passion, or Affection of Body or Mind, than when he labours under that of which he writes. I am now laid up of an excessive Cold and Lameness in one of my Feet, and am restrained of my Liberty of walking or riding abroad, and therefore I intend to consider the Blessing of Freedom or Liberty. Freedom, or Liberty, may be considered in a twofold Respect, *viz.* of Body and Mind. The Opposite to Freedom or Liberty, is Imprisonment or Restraint, which takes in both Body and Mind: For as the Body may be at Liberty to wander, in a great measure, as it pleases, where it thinks fit, and the Mind all the while under a Restraint or Imprisonment; so the Body may be confin'd to a close Prison, and the Mind all the while at Liberty to think, speak, and act as it pleases, within its Sphere of Action. It is doubtless of the greatest Importance to Mankind, so to conduct his Affairs, even in the Beginning of Life, as to secure to himself, especially in the Evening of Life, such a Retreat from the Buzz and Noise of the World, such a Competency of Externals, as may cause him to descend

scend to the Grave with a quiet and sedate Mind, not to be wanting for the Materials of Life when old, or to be in such a necessitous Condition, as to be subject to the Temptations of doing base or dishonourable things, for a paultry Thing called Money: Not to be restrained of his Liberty either of Body or Mind.

GOD has created Man a free Agent, given him ample Liberty both of Body and Mind. The Wickedness of the Governours of this World, and their Tools, their naughty Ministers, have put both under Restraints; have taken that from them which God gave them. In *Turkey*, *Africa*, and *Asia*, Man has no Security either for the Property of his Goods, his Liberty, or Life itself; but all is left to the arbitrary Will of a foolish and wicked Tyrant. And even in *Europe*, where Christianity prevails, some Christian Princes have set up in an haughty and insolent manner their arbitrary Wills for a Law. And even in limited Governments, where a known Law is to be the Rule of Action, the Legislators themselves have sometimes been corrupted to act in a very odd Manner: So that the very Frame of Nature, of moral Nature, seems to be quite out of Order; and what can be expected then but a Dissolution of the whole? Were not the Divine Majesty infinitely more gracious and tender of his Creature Man than we are to one another, Fire must have come down from Heaven long ago, to have burnt up this naughty World. But as God spared the *Canaanites*, till their Iniquities became full, so his Majesty may be pleased in his Goodness to spare us till our Measure of Sins are filled up, which seems to draw near.

THE Restraint of the Body is a Grievance not easy to be born: A Man may, by the Law of Nations, forfeit the Freedom and Liberty of his Body, by not paying his Debts, by Wrongs or Injuries
done

done to others, and by Crimes against the State; during which Imprisonment nevertheless he may be an excellent Instrument of doing Good to the World; witness Sir *Walter Raleigh* in his History of the World, and *Mariana* in that of *Spain*, both writ during their Imprisonment; and *Fleta*, our great Common Lawyer. But alas! that Imprisonment is nothing to the Restraint of the Mind. 'Tis against the very Law of Nature to be restrained in our Minds. Our Minds are our own, and naturally are as free as the Air, that blows where it listeth; they can never be confined or restrained but by our own naughty Consent. The Man that bows down his Mind to the Caprice or Will of another, especially where he has a Freedom of Action, and more especially when he acts in a Legislative Capacity, makes himself worse than a Galley-Slave of *Tunis* or *Algiers*; for those poor Creatures, though their Bodies are tied to a Chain, have yet the Liberty of their Minds, the nobler Part. I knew a noble Duke in the Land of *Eutopia*, that used to be very free in declaring his Opinion; yet when that Point came to be debated in the House where he had a Right to sit, voted quite contrary to the constant Declaration of his Mind at several other times: Whereupon a noble Lord addressed to him after this manner; *My Lord Duke, I thought your Grace was quite of another Opinion than what you have now voted.* His Grace made this Answer; *My Lord, you must not judge of my Opinion by my Vote; for I am a Soldier of Fortune, that follow the Drum wherever it beats.* This unhappy Duke was killed afterwards in a Duel on this side the *Alps*.

It would be well for Mankind in the next World, if we were to be judged there only for those Sins which we have actually and corporeally committed, and not for the Sins of our Heart, which we committed only by Thought and Imagination.

gination. The Sins of the Body grossly committed are but few, in respect of the Sins of the Heart. Circumstances of Time and Place, the Incapacities of Estate and Body, hinder very often our committing of those Sins by our bodily Organs, which nevertheless the Heart and Mind, not being so obstructed, does freely, and very often by a strong Imagination commit and perpetrate. Our Saviour has told us, ^a that out of the Heart of Men proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceits, Lasciviousness, an evil Eye (i. e. Envy) Blasphemy, Pride, and Foolishness. Here is a Catalogue of Vices to which the Heart of Man is prone and enclined, and capable of being guilty. Some of these are such, which none but the most vile and wicked Part of Mankind do commit in Fact; but I am apt to think, that a great Part of Mankind that are much above the Populace, fall into others of them, if not by the gross Act, yet by a naughty and defiled Imagination.

THE Thoughts and Operations of our Hearts are as much seen and known by the Divine Majesty, who is called the *Searcher of Hearts*, as our outward Actions are when seen by Men. The Heart being the Spring of all our Actions, if the Thoughts thereof are good, such will that Man be justly denominated; if evil, the Man will be so esteemed. This being the Case, let us consider to what a dangerous Condition a Man may plunge himself; and he may sink, that indulges or allows himself by an evil Thought or Imagination in any of the Vices abovementioned, especially when it becomes habitual; for in that Case, as Mount *Ætna* and *Vesuvius* continually vomit up sulphurous

^a Matt. vii. 21, 22.

Flames, and Arsenical Springs send forth poisonous Streams, so the Heart of this Man is continually exercised in vile and corrupt Imaginations and Desires; he has all the Ingredients in him that compose the very Essence of Sin, and it flows from him, or circulates in him, as habitually as Respiration. This Creature lives in a constant Rebellion against God; he is a Trespasser against Heaven with a *Continuando* during his whole Life; he has lifted himself in the Devil's Service, and will continue his faithful Soldier and Servant unto his Life's End: Though he grossly commits Fornication or Adultery but once a Week, yet in Thought or Imagination he may commit it forty times in twenty four Hours; and so for the rest of the Vices above-mentioned. Though he is called to vote as he is bid, but ten times in a Year, yet he is ready to do it as often as he is call'd upon, and that too against the Good of his Country, and the Dictates of his own Conscience: *Horribile dictu!* Here is a Bias to Wickedness; a Bent, a standing Bent to do Evil, and all this for the sake of Money; which when they have got, they often, at least many of them, as foolishly squander away, as they knavishly got it, so that they put themselves under a Necessity of always acting dishonourably. These foolish *Cortes* of *Spain*, have not so much Wit as the unjust Steward; for after he was put out of his Stewardship, he wisely cast about him, and considered that when he was put out of a Capacity of cheating his Lord, in future he might have resort to his Lord's Tenants for a Subsistence for helping them to cheat their Landlord; for Knaves are kind to those who bring them Profit, though by unjust Means.

As *Abraham's* Willingness to offer up his Son *Isaac*, at the Command of God, was as acceptable to his Divine Majesty, and as much an Evidence of
his

Submission, Love, and Obedience to the Divine Command as if he had actually done it, being countermanded by God himself: And as every good Christian's Readiness and Promptitude to do every thing that he thinks will be pleasing and acceptable to the Eternal Goodness, as an Opportunity and as his Capacity will allow him, will be greatly acceptable to the Divine Majesty, tho' for Want of both or either it be not done, the Will and Affections standing bent always that Way; so certainly Men that have always evil Dispositions and Inclinations to act amiss when called upon, though it be done but seldom; not through Virtue, but for Want of Occasion or Opportunity, shall be answerable to God at the last Day for the Continuation and Habit of that Vice, which lay in them as a latent Seed of Iniquity, ready to spring up whenever the golden Shower water'd the same, or they were wanted or called upon to serve a turn. 'Tis a Maxim in the Civil Law, and 'tis applicable in many Cases in the Common and Statute Laws of this Nation, and 'tis always so in the Law of God, that *Voluntas pro Facto reputatur*. In the Civil Law, treating of Justice, it's said, *Justitia est constans & perpetua Voluntas jus suum cuique tribuendi*: Justice is always the same, it hath a constant eternal Will of giving to every one his Due. Wherefore the Will or Desire to wrong any Person of his Property, though that Will or Desire be not accomplished by some Accident, even that naughty Will is a Breach of this Law of Justice; and the doing what is just, when called upon, and the Readiness to do it on all Occasions is a fulfilling of that Law.

By the Common Law, and so declared by 2; E. 3. it is High Treason to will or intend the Death of the King, if that Will or Invention can by any Overt Act be discover'd, though that Intention be
not

not executed fully: And many Actions of the Subject towards the Prince are construed as an Evidence of such an Intention; such as imprisoning the Prince, or restraining him of any Degree of Liberty: So that the evil Intention of the Heart of the Subject, tho' no Hurt thereby arrives to the King, is punished in the most cruel and barbarous Manner, if the Sentence in High Treason is executed according to the Letter.

If a Man breaks into an House, or lifts up a Sash-Window in the Night, and gets in with an Intent or Will to commit any Species of Felony, as Theft, Murder, Rape, &c. he shall be hanged for it, though such Theft, Murder, or Rape, be not actually committed. *E. g.* If the Felon gets the Plate, ties it up in a Cloth in order to carry it off, but is disturbed by the Family rising, so runs away and leaves it. This is Burglary, and by our Law he shall die for it, tho' the Thief carried off none of the Goods: So if he attempts to kill one in the House, but fails in his Attempt, or to commit a Rape, but is disappointed, it's Burglary; and for this Malevolency our Laws adjudge him worthy of Death. Thus far even our Laws go to punish capitally evil Will and Intentions, when the short Capacity of Man can discern and find out the same; and I believe all civilized Nations do so; and it is consistent with the highest Reason that it should be so; for all our Intentions, good or bad, are the Result of our rational Faculties, the Will being a principal Part thereof; and therefore whatever the Soul of Man, which is properly the Man himself, determines and wills to do, that in truth is the very Act of the Man; the outward Performance of that Act being executed by the Body, the Body has no more to do with the Act, than as an Instrument or Tool of the Soul, by which it acts, as Mechanicks work with Tools to perform their Mechanical Operations.

Now

Now these Determinations and Resolutions of the Soul of Man, have more or less Good or Evil in them, as they are more or less considered and revolved by the Operations of the Soul, let the Subject Matter of its Determination be what it will. Thus a sudden Object cast before the Soul of Man by the Medium of the Organ of Sight, that has so ensnared the Soul, as to cause it to give an immediate Consent or Will to the doing of what is unlawful, has not so much of Turpitude and Vileness in it as the doing of an unlawful Act with great Thought and Deliberation; so the doing a virtuous Action on a sudden, occasioned by a surprising Object laid before, has not that Degree of Virtue and Excellency in it, as it would have were it done with much Thought and Deliberation: Yet in both these Cases, the Tendency of the Mind, the strong Bent and Disposition thereof being the Spring by which we act in general, and which we are responsible for, because wrought up by ourselves, may add to the Vice in the one Case, and Virtue in the other, in the Judgment of an All-wise God, and I think would do so in the Judgment of a wise Man, could he discern the Bent and Disposition of the Mind in each Case.

HAVING shewn now, that by the Law of Nations, by our Common and Statute Laws, that the naughty Will and Intention of Man in many Cases, is punishable where it can be discover'd; I am next to shew how it is punishable by the Law of God. The Laws of Men, even of the wisest Nations, fall very short of the Excellency and Dignity of the Laws of God; the nearer they approach to the Laws of God, they shine with more Lustre. The Laws of Man, as well as those of God, forbid stealing, because Man can punish that Fault, for they can find it out: But the Laws of God forbid coveting what is another's, that being
a Step,

a Step, and an Approach to, stealing, which the Laws of Man cannot punish for Want of due Evidence: But God, who sees into the Heart of Man, and knows his Thoughts and Desires, can and will punish the same.

THE Laws of Man punish Fornication and Adultery when grossly committed; but the Laws of God punish a Man that looks on a Woman with a libidinous Desire; and tho' it passes no farther, yet it says, that that Man *has committed Adultery with her already in his Heart*, that is, in his Will and Affections. But the Law of Man cannot reach this Fault, for Want of sufficient Proof, and therefore is deficient herein. Of what Consequence must it now be to Mankind, to keep that Fountain clean, that the Streams flowing from thence may be so too? *Blessed are the pure in Heart, for they shall see God*, seems to be the greatest of the Beatitudes, and to have the greatest Reward annex'd to the Performance of it; from the Contrary of which one may well infer, that *they shall never see God*. I very much fear, that a very great Part of Mankind will suffer in the next World for those Sins which they have voluntarily indulged to, and taken a Pleasure in the Thought of, and which they have often exercised over by a strong and vigorous Imagination, altho' with corporeal Organs or Instruments they never committed the same. These People may justly be said to sell their Souls for nought, even for that which is not Bread, for nothing that has any Substance in it. And what is all this? Not so much as an actual Titillation in any of the acute and sensible Parts of the Body, by the gliding of soft Particles of Matter through them, which is a Trifle; but only the faint Echoes and Imaginations thereof.

I'LL condescend to a low Subject: A Fellow that uses to pick Pockets in a Crowd, being disabled so to do by Lameness or Sickness, on his languishing Bed often fancies himself in some busy Fair or Market, and by a strong Imagination dives into many Pockets, and gets a good Prey thereby, and thence, by the same vile Imagination, resorts to his wicked Houses of lewd Women, and by his Fancy adds Uncleanliness to his Sin of Theft: This naughty Person is as much guilty of both these Sins by a strong Imagination and Consent of his Will, as if he had actually and grossly committed them, the not doing of which is not owing to any Virtue in him, but an Incapacity. The Application may be easily transferred to any other Faults with which the moral elated Part of human Nature abounds.

Objection.

SOME Persons perhaps may think that I carry the Sin of evil Thoughts too high, by saying that we cannot in this lapsed State of Nature any more hinder evil Thoughts from entering our Minds, or rather acting in our Minds, than we can hinder the Birds of the Air from flying over our Heads. To which I answer, that

Response.

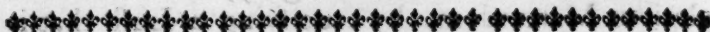
for involuntary Thoughts thrown into us by external Objects, or raised in us by a Train of consequential Thoughts, we shall not be answerable for, any farther than we give them Harbour, Countenance, and a kind or voluntary Entertainment: As soon as we begin to delight and take Pleasure in them, so soon (they being evil) does the Sin of evil Thoughts commence; and as soon as we excite in our Minds a Disgust or Disrelish of them, so soon an Act of Virtue begins: And if the evil Thought be that which we call the Sin of our Nature, or rather what our Nature is most prone to, the conquering that evil Thought by banishing it out of our Minds, by substituting
the

the opposite Virtues in the room thereof, by wise Reflections, by Addresses to Heaven for Assistance, by strong Resolutions of making the Divine Law the Rule of our Thoughts, as well as of our Words and Actions. This Conquest is not only an Evidence of an honest and sincere Heart, of being a faithful Servant to the Almighty, but a sort of glorious Martyrdom, by crucifying a Lust that is as dear to us as our Eyes. If one that I know to be a Felon flies to my House for Harbour, and I knowingly there entertain and succour him, I make myself by our Law accessary to the Felony after the Fact, and shall suffer as such; but if I seize or turn him presently out of Doors, I incur no Guilt. Every Man ought not only to give no Countenance to an Offender, but to endeavour what he can to bring the Nocent to Punishment, *ut poena ad paucos, metus ad omnes perveniat*. So for our nocent Thoughts, we ought to give them no Harbour, no Countenance, no Entertainment, lest they defile that Nature that ought to be clean, pure, and holy, and fitted for the Reception of the Holy Spirit; for the Minds of all Christians ought to be the Temples thereof, when God shall be pleased to honour them therewith.





ESSAY VII.



Of the PASSIONS and AFFECTIONS.



THE Passions and Affections to which human Nature is subject, are wove into our Minds, our Souls and Bodies, by our great and wise Creator, for great and excellent Purposes. Human Nature could not have a Continuance, nor could we express our Love of Virtue, or Hatred and Detestation of Vice without them. God himself is pleased in Holy Writ to speak as it were in a Degree of Passion or Anger, saying, *I have sworn in my Wrath, that they* (the *Israelites*, that murmur'd and rebell'd in the Wilderness) *should not enter into his Rest; (viz. into the Land of Canaan, which flowed with the best Things of Life, viz. Milk and Honey.)* Our Passions and Affections, when regulated by the Laws of God, are noble Powers and Faculties in us, and give us infinite, innocent, nay virtuous and holy Pleasures: 'Tis the Abuse of them that ruins us in Soul and Body, and even Estate; the placing them on wrong Objects, or in an excessive Degree on right. How noble is the Passion of Love, when we place it on God, in consideration of his Wisdom, Power, Goodness, and Mercy to his Creatures! What a Spring of Joy does it fill us eternally with, when we consider that his Providence governs the World, and that our Persons and Affairs are all in the Hands of an almighty Power and

and infinite Goodness? And how commendable is it to have a Hatred and Detestation to a base and vile Action, and principally because such an Action must be an Act of Disobedience to, and a Rebellion against God? When *Moses* was so angry with the *Israelites*, in Zeal for God's Honour, for making and worshipping (upon his Absence from them but forty Days) the Golden Calf, that he threw down and broke those two Tables of Stone that God had honoured him with the writing his ten Commands upon, and with making him the Bearer of; yet we do not find that the Divine Majesty look'd upon this Action of *Moses* as an Affront to his Majesty, but with great Goodness writ them on other Tables over again; because he did it in Honour to God, with an holy Indignation against the *Israelites* for their Idolatry, and for their forsaking their God, that had but newly delivered them from *Egyptian* Bondage, and made them a free and a glorious People. So acceptable is our Zeal, and so well pleased is the Divine Majesty, when we express ourselves even to an Height in Indignation and Anger, against a wicked Action committed against his holy Laws, that is, against God.

LOVE, I must confess, towards young Women, generally terminates in Lust; but yet I have known two young Persons of a different Sex, that each have had a good Share of Wit and Ingenuity, that have carried on Letters of Friendship for a considerable Time without the least Stain or Blemish of an unclean Thought: Yet it is, I do acknowledge, a dangerous Point for two young agreeable Persons, that differ in Sex, to contract a Love for one the other, and to converse often in private. We ought to shun Temptations, and not venture ourselves too far in tempting Company; for tho' in the Beginning of such a Conversation the Design may be honourable and chaste, yet if Marriage be not the

End of such Conversation, some time or other, an Opportunity being given, it will be very difficult, where the Love is mutual, to avoid doing amiss. When one considers that we carry an Enemy about us, our Flesh; that the World has vast Allurements and Temptations to Evil; that we have the most crafty, wicked, and knowing Adversary, the Devil, that lays Snares and Baits continually before us, to draw us into Sin and Destruction; under what guard ought we continually to be, to avoid falling and being undone? We are in great Danger of falling, even while we are alone, by the Follies and evil Thoughts of our own Hearts; but we are in greater, by being in the common Conversation of much Company, where one Rake, Fool, or *Debauché* shall contaminate the Minds of the Company, more than the virtuous Address of two or three sober Persons shall influence; so much is Vice more apt to spread than Virtue. But happy, and for ever happy will that Person be, that has so much of Sincerity and Knowledge of the Divine Majesty, and his glorious and admirable Works, and of his excellent Providence, in the Government of the natural and moral World, as to be able at all Times and Places to have Conversation with the Eternal, and to exert an humble Act of Love and Glory to his Goodness for his Blessings and Favours heaped and crowded upon him. A Protestation of paying eternal Obedience to his Majesty, and of eternal Love to his Goodness, with Truth and Sincerity, will bring down such Peace and even Joy of Mind, as will exceed all the Pleasures of this World; for the Divine Majesty, who has all the Joys of Heaven in his Power, will never let any Man die his Creditor even in this Life, but will abundantly recompence him for his Love and Affections to him.

JACOB'S Ladder is a good Emblem of this Matter; for as some of the Angels that were ascending the Ladder to Heaven with the Prayers and Praises of *Jacob* to the Eternal, for his Bounty and Munificence to him; so some other Angels were descending from Heaven to Earth with Light and Joy for *Jacob* in return for his Devotion to the Most High. There is no need of a mighty Genius to attain this excellent Temper; Truth and Sincerity with a little Industry, the Contemplation of God and his Works, with a moderate Understanding, are sufficient for these things; but especially having a fervent Desire to love and obey God, and imploring Light from Heaven, that you may the better behold the glorious Excellency of the Divine Majesty (who is best known by his Works) will certainly accomplish it; for God loves his Creature Man more, much more than we love one the other, and is desirous of every Opportunity of conferring his Blessings upon us; the Seal is always ready to impress a divine Favour, but the Wax is too often callous, and not soft enough for the divine Impression. ^a *As I live, saith the Lord God, I have no Pleasure in the Death of the Wicked; but that the Wicked turn from his Way, and live. Turn ye, turn ye from your evil Ways, for why will ye die, O House of Israel?* Man does not consider the Dignity and Excellency of his own Nature, and to what a glorious Height it may be advanced even in this Life. When the Divine Majesty had finished the whole Creation but Man, and he being to be appointed by God to be the sole Governor and Lord of the whole Creation; the Divine Nature, who made the World and all its Parts, by a Word or two speaking, was pleased

^a Ezek. xxxiii. 11.

to consider with his Wisdom, his Blessed Son and Holy Spirit, before he was pleased to undertake the Formation of so glorious a Being, the Top of the Universe; saying, *Let us make Man in our Image, after our Likeness*: which is not to be understood of his external Shape and Figure, but of the internal Endowments and Qualifications of his Mind, of the noble Powers and Faculties of his Soul; for the Soul is properly the Man; the Body is but a sort of Cloathing or Vestment of the Soul, or rather an Instrument which the Soul makes use of to bring in Intelligences from abroad, whereby the Soul forms the Ideas of the Things of this World, and obtains the Knowledge and Understanding of them. A wise and a good Man, endowed with some Knowledge of God and his Works, may be justly styled a younger Brother to the Angels. A wise, a good, and a learned Man is fit Conversation for a Cherub; and a wise, a good, and a learned Man, endowed with a pure and humble Mind, the Divine Majesty himself will vouchsafe to converse and dwell with, even in this World, by answering his Prayers, by accepting his Oblations of Thanksgiving and Praise, by sensible Returns of Light and Joy on his Mind, which this World with all its Pomp and Glory is not able to give, or with all its Force and Power take away; and by letting him have the Honour of the Blessed Vision of his Divine Glory in the Kingdom of Heaven; for Truth itself hath said, *Blessed are the pure in Heart, for they shall see God*. 'Twas a judicious Comparison, whoever made it, that Man was a Microcosm, or little World, compared with the Macrocosm, or greater. The Body of Man does very fitly resemble the Earth, of which he was made; his Choler, Fire; his Fancy, Air; and his Phlegm, Water; and according to this Variety of his Composition, so are his Passions, his Appetites, and Desires: And as
Fire

Fire and Water in the great World are admirable Servants, but bad and destructive Masters; so the Passions in the human Body, while govern'd and controlled by the Power of the Understanding, are excellent Ministers to human Welfare and Happiness; but when they have once broke through the Authority of the Understanding, and thrown off that Dominion, they become the Bane and very Ruine of human Life. While a Man lives here, he stands in need of Food and Rayment, an Habitation, and diverse other Things, to make Life easy and comfortable; wherefore to desire so much of an Equivalent to all human Conveniences as will purchase these, is the Duty of a wise and prudent Man: Therefore to obtain or desire so much of Land or Money as will purchase these Things, is both natural and commendable; for without these, Life is rather a Burthen than a Comfort, a Capacity of Happiness, rather than being happy. While the Desire of these Things extends only to such a Proportion as is agreeable to the Character and Station a Man bears in this Life, his Children and Relations whom he is to support, his Desires are wise and moderate, subjected to his Reason and Understanding: In the Exercise of this Appetite, thus regulated, Life glides on with a soft and easy Motion; there is a great Calm and Serenity in the Mind; no Storms or Tempests rack or transform the Mind or Body, but all is quiet, easy and sedate, especially when one takes in this Consideration, that God governs the World, and nothing happens to Mankind by Chance, but all by a wise and overruling Providence, tho' the Reasons of some Incidents, by the Shortness of our Understanding and Life, or Want of due Observation or Knowledge of Things, we do not always see. But when this Appetite after Externals becomes excessive and voracious, when it degenerates into sordid and base

Covetousness, which may well be called an earthly Desire; then it gets the Power and Dominion over the Understanding, racks the Brain, disorders all the Powers and Faculties both of Soul and Body, to acquire an Excess of Riches; no Labour, no Toil either of Soul or Body does he think too much to obtain what he desires. And as it is thus with the Appetite or Desire to Riches, so is it in the exorbitant Exercise of Choler, (whose Effect is Anger, Malice, and Revenge) which I resemble to Fire: Yet Men of warm and cholerick Constitutions (and such was *St. Paul*) when regulated duly, at least kept in some sort of Order, make excellent Friends, are often inspired with a noble Zeal for Virtue and Honour, and are exceeding useful to Mankind. So Fire kept within due Bounds cherishes and supports Mankind; but as Fire uncontrolled destroys us, so Choler let loose, and without the Dominion of the Understanding over it, runs into Ambition, Murder, Concupiscence, and produces a world of pernicious Effects. Fancy wisely managed is of great Use to human Life; it feeds us sometimes with pretty, imaginary, airy Joys, which often supply the Place of real ones; but when carried too far, runs into Insanity, and overflows with wild and extravagant Thoughts and Imaginations. Phlegm duly managed makes a sedate and judicious Man; though such are generally slow, yet they are generally sure of their Point; a little Fire added to them will make them excellent Men; but without that they are apt, unless great Industry prevents it, to degenerate into Dulness and Stupidity. I have known a very phlegmatick and dull Man, by great and indefatigable Industry, arrive to the Character of a good Common Lawyer, and to the Dignity, in a late Reign, of a Chief Justice. A Man of mean Parts with great Industry may carry any Species of Learning

Of the PASSIONS and AFFECTIONS. 139

Learning to a greater Height, than one of great Penetration accompanied with a slothful Temper. Which puts me in Mind of what the Poet said,

Nil tam difficile est, quod non solertia vincat.

By *solertia*, I think he means rather *Industry* than Sharpness of Wit, though the Word is sometimes taken in that Sense. We have a good *English* Proverb, that *Every Man at Forty is a Fool, or a Physician*, at least so to himself; the Meaning of which is, that every Man that has common Sense, must needs have made by that time such Observations of his own Constitution and Disposition both of Body and Mind, as to know what will contribute to the Health of the one, and Improvement of the other. Now though I am much of Opinion with that great Casuist Bishop *Sanderson*, that *Temperance is the best Physick, Patience the best Law, and a good Conscience the best Divinity*; yet besides Temperance, the general Way of Life may be so order'd as to help our Constitutions in respect of our Bodies, which having so great an Influence on our Minds, it's worth the while of a prudent Man to have it much in view: I don't mean by this to live physically; for it's most true, that he who does so, lives miserably; but that considering our Constitution, we should in our Diet, Sleep, and Exercise, have the greatest Regard to use those Things that are apt to help and amend our Constitutions, and to avoid what is hurtful to them. Thus Men of Choler and Fire should choose Drinks, especially when young, not too strong, but rather cooling; for their Heat should be somewhat abated, rather than inflamed; while the Phlegmatick, who is generally too low and cold, should use such Liquors as may raise him to a proper Height; the first need less Exercise, the latter more; the first should indulge to Sleep, the latter not. And as to
our

our Minds, which by due Consideration may get the Ascendant of our bodily Appetites and Affections, we ought to guard ourselves against the Tendency, the evil Tendency of their Natures, so as much to avoid the Evils they are prone to, as we are apt to preserve our Bodies from natural Hurt; for in truth, moral Evils do us more Hurt, and remain longer on our Minds, than natural or corporeal Pains hurt and afflict our Bodies. A Bruise or Wound in the Body is more easily cured, than a Stain or polluted Idea can be razed out of the Mind; and yet we run ourselves, with much Pleasure and Delight, into loose and lascivious Conversation, the Images of which may accompany us even to the Grave, and deprive us in the next Life of the Beatifick Vision; for if *the Pure in Heart shall see God*, the Impure shall never have that Blessing. We foolishly take in, even by wholesale, at our Eyes and Ears, such Images of Things as may corrupt our Thoughts, and be a Fund of Impurity to corrupt our whole Lives in this World, and sink us into Perdition in the next; and all this, as if it were an innocent and harmless Action; whereas by thus comporting ourselves, we give the greatest Advantage to our common Adversary to attack us, by bringing into our Remembrance the pleasing Object that defiles us, though at that time absent from us, and by the Delight the Heart takes in Contemplation of the past sinful Pleasures, repeat the same Crime a thousand times over, which, according to the Purity of our Saviour's Doctrine, incurs the same Guilt, at least makes the Stain sink the deeper, the Sin takes more Root, and will make it more, much more difficult to eradicate. Satan is the most watchful Jailor in the Universe; whom he has once got bound, he seldom lets loose again. *Non tanti emam*, was a wise Saying of the Saint; he would not buy sinful Pleasures

Pleasures at so dear a Rate as that of Repentance. But we throw away our Souls, as if they were none of our own, and cast them from us like the Parings of our Nails. Ah stupid Madnes and Folly! A future Judgment, and Retribution, is as certain as to morrow, though at a greater Distance. If a Man has Sentence of Death pass'd upon him, to be executed two Months after, what Pleasure can he take in the mean time? Nay, a Man of Courage would choose to meet Death rather two Days after the Sentence pass'd, than two Months, if the Execution were certain; for the Apprehensions of Death daily, are worse than Death itself. 'Tis good to accustom ourselves often to think of a future State; it will abate our Passions for this World, and raise them for the next; it's one of the best Means to prevent our falling into present moral Evils. A wise Man should look at the End of every thing before he begins it. *Cui Bono* is a good Question for every Man to ask himself before he enters upon the Action. But as we are begot and born like a Wild Ass's Colt, so we generally live and die. This is the Case of the Generality of Mankind, who seldom raise themselves above the Animal Nature, in so low a State do they content themselves to live; while some few others of the same Species raise themselves, even on the Basis of Humility and Piety, to the Dignity and Excellency of one of the Holy Orders above.



ESSAY VIII.

Of Human PERFECTION.



UMAN Perfection consists not in the Knowledge of the Nature and Virtue of Vegetables and Minerals, of the Structure of Animal Bodies, of the Motions of the Heavens, of the several Parts of the Mathematicks, of what has been done in all the Parts of the World from the Creation to this Day; of the Art of Government, the Knowledge of all Languages, the nice Points of Law, and Casuistical Divinity; of the Grand Elixir, swelling Titles, great Conquests, or of any Part of human Learning: But the highest Pitch of Perfection that human Nature can ascend to in this Life by the Use of our Understanding and divine Illumination, as the Course of Men and Things now stands, is the Conquest and entire Dominion over our Lusts and Passions, our Affections and Appetites; our Victory over the World, and all its alluring Objects; he that has attained to this Excellency, may ascend with great Ease, in Contemplation at least, to Heaven; for having subdued this lower Orb by his Care and Diligence, by the favourable Assistance of the Divine Majesty, which is never wanting to such Endeavours, he has but another Step to take, and that is up to Heaven, which was the Case of *Enoch*

OF HUMAN PERFECTION. 143

Enoch and *Elias*; but that is rare, having but two Instances of it since the Creation of the World. In this Progression Men are like School-Boys, who having topt the fourth Form, ascend into the fifth, as a Place fittest for their Conversation and Exercise. I must confess, there are some Men of Wit and Fire that debase their Nature, that lie groveling in the sensual Pleasures of this Life, and having confounded their Taste and Appetites by a naughty and vicious Education or Conversation, seem to have no Gust or Relish of the sublimer Joys which Reason, improved by Revelation, affords us. Some of these may indeed in their several Stations and Employments carry on Learning to a great Height, become eminent in their Professions, and advance themselves to great Riches and Honour, by being above the common Level of those of their own Function; for I have known Vice and Learning Concomitants: But alas! these are poor things, in respect of what human Nature may be advanced to; it's but like whipping the Top, or vaulting the Post somewhat better than the rest of the Boys. Man was born for nobler things, Man was born for Heaven. We are literally what *St. Peter* very elegantly says of Man, *Pilgrims and Strangers in this World, as all our Forefathers were*; which intimates, that all the while we continue on this Orb of Earth, we should, like Pilgrims and Travellers, have our Eyes and our Hearts intent and fixed on the End of our Journey. We are here in this World as in the Centre of a Circle, and the Divine Majesty and Glory is the Circumference: Look where we will, *Omnia plena Dei*, all things are full of God; his excellent Works manifest and shew forth his Glory; his Wisdom is shadowed in them, which evidently appears to the Wise and Thinking, though not to the Dull and Careless. A Man that has a good Taste of Painting, that

I

sees

sees a Piece of History drawn by a great Master, takes wonderful Pleasure in viewing the Symmetry and Proportion, the Conformity and Congruity in all its Parts, with that it represents; finds Beauties and Elegancies in it, which a vulgar Eye overlooks, and has no Relish of: The Unskilful in this Case is like an Ox in a Market, he opens his Eyes, and looks, but sees nothing: So it is in truth with all Men, that are attached to the Joys and Pleasures of this lower Orb. Our Childhood is spent in learning Letters and Words; and in our Youth we are taught Arts and Sciences, by which the Generality of Mankind get their Bread: All this is well; for whilst God permits this World to have a Continuance, the Affairs of it must necessarily be carried on; and he that is most excellent in his Way of Life, is therein the most to be commended; but the Fault is, we terminate in the Means, and those the lowest, and stop before we come at the true End of Life. A proper Love or Desire for the Things of this Life is allowable, but they should not swallow us up quite; *Seek first the Kingdom of Heaven and the Righteousness thereof*, saith our Blessed Saviour, *and all these Things (i. e. the Requisites of this Life) shall be added to you* (as Over-Measure.) A wise Man should never begin any thing before he considers the End. Whoever puts this Rule in Practice, will never be guilty of deliberate, exorbitant Crimes; and as for sudden Slips, though the fewer the better, if we are upon our Guard in the main, they will do us little Hurt. Men are denominated, and that justly, good or bad, religious or profane, by the general Course or Tendency of their Lives; and God, who sees our Hearts, and the very Intentions of our Souls, will (according to Holy Writ) approve or reject us, according to such their Bent and Intention. *A good Man, out of the good Treasures of his Heart, brings forth*

forth good Things; and an ill Man, out of the evil Treasures of his Heart, brings forth evil Things: A Tree is known by his Fruit. The natural Emanations of the Soul of a religious Man do continually indicate the Love such a one has to the Divine Goodness, and an Obedience to his holy Commands: Nothing irritates him more, than to see or hear the Person or Name of the Divine Majesty profaned, and his holy Laws violated: He takes wonderful Joy and Pleasure in the Contemplation of his providential Goodness towards him, and is eternally thankful to the Divine Being for the same: His Affections to the World are in a low Degree; he blunts the Edge of Disappointments, and even of Afflictions, by sitting cool and loose towards temporal Objects: When the good things (so called) of this Life are snatched from him, he is very calm under it, having recourse to a Being, where there springs always lasting and solid Joys. Can he be poor, who has that God for his Benefactor who has all the Riches in the World in his Disposition? or ever be miserable, that has a Fountain of Joy and Light to fly to, who will succour him? Can that Being, who loves the Works of his own Hands, and so intensely loves Man, that he sent his own Son to die for us, not be gracious, cease to be beneficent to the Man that loves him? It's impossible. Well then, we may say with *Aratus* the Poet, whom *St. Paul* cites, that *in God we live, and move, and have our Being*; and I will add to it, our Well-being also. How many Men value themselves for the Interest they have in a Court-Favourite, even in a lewd Woman that is such? How many Earls and Dukes in great Places brought in by such, shine by his or her Influence? when alas! this Favourite being struck with sudden Death, these little great Men are removed, they shrink into their primitive Nothing; the Bubble vanishes

L

into

into Air. But the Christian Philosopher, that is the Favourite of God, may be properly said, even without a Figure, never to die: In the same Sense our Blessed Saviour expresses it; that is, he puts off his Rags, this Cloathing of Flesh and Blood; he undresses himself to cloath himself, or rather to be cloathed by the Divine Bounty, with a glorious Robe of Light; he steps out of this Life into a better; he ascends from Earth to Heaven, while here on Earth, and has all the solid Joys attending him; when he looks up to an high and beautiful Sky; he is charmed with its Beauty, and desires to be dissolved, that he may be with his most beloved Object, the Eternal God. How mean must the Things of this Life (Conveniences had) be in the Judgment of such a Man? How sneaking must it be in his Judgment, to see a Star and Garter cringe to a Court-Favourite? and tho' he has ten thousand Pounds *per Annum* of his own paternal Estate, yet greatly wants the three or four thousand Pounds a Year Pension. Ah stupid Humanity! to hug Earth, and despise Heaven. None of the Prophets, or even of the honest Heathens, would say a false, or do a base or mean thing, tho' under much lesser Light, and a meaner Dispensation by far than we are: And shall Men that are born in a Christian Country, in the best reformed Christian Country in the World, who make our own Laws, have Liberty and Property secured to us, pay no Taxes but what we ourselves give; that have the Bible, the Bible in our own Hands to walk by, and admirable Expositors thereof in our own Language; that have at this day greater Light and Knowledge of the Laws of God, than ever was in any Nation since the Days of the Apostles; that live in a most temperate Climate, and besides the Fruitfulness of our own Soil, have all the other Conveniences of Life brought to us by our Merchants

chants from all the Parts of the World: Shall a Nation thus blessed by such infinite Bounty and Goodness, prevaricate with God, and turn Rebels against Heaven, by our naughty and wicked Lives? Oh far be it from us! *Greece* was once the Scene of Luxury and Wit; but there is now nothing there but Barbarity, Poverty, and Stupidity. *Africa* was blessed for some Centuries with the glorious Light of the Gospel; but they shut their Eyes by their wicked Conversation, and would not see, wherefore the Light was taken from them, and now they are the most barbarous Part of the World. Have a care, O *England*, it be not so with you! It's the Method of God's Œconomy and Government of the World, when his great Blessings are long abused and despised by a Nation; when his holy Name (*i.e.* his Person) is continually profaned and vilified; when his holy Laws are trampled on, and the Veracity of his holy Word disputed, and not revered; to remove as well natural as civil and spiritual Blessings from such a Nation. For tho' God's Goodness is infinite, yet his Majesty is not an indolent Inspector of human Lives and Actions; and his vindictive Justice and Veracity are equally his Attributes and Properties, as his Mercy and Goodness, and they have their just Turns in his Government of the World. I think there was never a greater Defect in Morals in this Nation, than there is at this Time. The Virtues of common Honesty, Probity, Temperance, and Chastity, seem to be banished out of this Kingdom. Luxury, with which we abound, produces Want; and Want makes Men Knaves, and to do any thing for Money, and to say with that vile Emperor, *Dulcis odor lucri ex re quâlibet*. When any Man prefers the getting of Money to the Loss of his Honesty and Conscience, such a Creature will be miserable even in this World, let whatever other Circumstances

of Life attend him. It's impossible any Man can be happy here without an easy Mind, without a good Conscience, which is in truth the best Divinity. For let a Man's Chests be ever so full of Money, his House ever so richly furnish'd, his Table ever so well spread, his Gardens ever so elegant, his Attendants ever so numerous and well dress'd, nay, his Mind ever so well fraught with human Learning, his Titles of Honour ever so great and swelling; yet if after all these things the Mind of this Man is uneasy, all is not well within; if he dares not be alone, if Guilt appales his Face, and the Fear of Evil to come affrights him; if, in a Word, he is haunted with an evil Conscience, all that I have mentioned before is as nothing, they cannot afford him one Minute's true Rest and Satisfaction.



A N
E S S A Y
O F T H E
O R I G I N of S I N.

S H E W I N G,

- | | |
|---|--|
| <ol style="list-style-type: none">1. THE happy Nature of Man before the Fall.2. HIS deprav'd Nature after it.3. How that depraved Nature is convey'd by the Parents.4. SOME Means to abate, if not prevent it.5. How to suppress a natural vicious Tendency in Youth. | <ol style="list-style-type: none">6. THE Way to conquer vicious Habits in Adult Persons.7. AN <i>Appendix</i>, shewing how Queens, Princesses, Ladies of Quality, and Gentlewomen are to be treated, and how to comport themselves during their Pregnancy, in order to form Wisdom in the Mind, and Beauty in the Person of the <i>Fœtus</i>. |
|---|--|

Every good Tree bringeth forth good Fruit; but a corrupt Tree bringeth forth evil Fruit. Matt. vii. 17.

Casta & prudens fœmina castum & prudentem infantem pariet; A chaste and prudent Lady will produce a Child that will be chaste and wise: At ex malo corvo malum ovum; But an evil Crow lays an evil Egg.



THE

ESSAYS

OF THE

RIGHTS OF MAN

BY

JOHN LOCKE

IN TWO VOLUMES.

LONDON, Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard, 1690.

THE

RIGHTS OF MAN

BY

JOHN LOCKE

IN TWO VOLUMES.

LONDON, Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard, 1690.

THE

RIGHTS OF MAN

BY

JOHN LOCKE

IN TWO VOLUMES.

LONDON, Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard, 1690.



THE PREFACE.

I WROTE the following *Essay* many Years ago, being the Result of a mature Observation of human Nature, and what I then verily believed agreeable to Truth. It has lain by me ever since; and though on a late Perusal the Contents were in a manner new to me, yet I found them consonant to my present Sentiments, and having the Approbation of some of my learned Friends, I now venture them abroad. My Hopes are, that they may do some Good in the World by rescuing Mankind from the Slavery of Concupiscence, and be a Means of transmitting a wiser and better Generation of Men to succeeding Ages. We plant young Trees, even when we are old, that our Posterity may reap the Benefit of them, as we do now those which our Ancestors planted in their Times. This is paying a Debt which our Forefathers have intailed upon us to their and our Children. Surely that Design needs no Apology, that intends to plant the Seeds of Virtue in this Age that may spring up in another; and which however imperfect the Performance may be, will meet with a candid Reception from good and ingenious Men, who well know that, Facile est addere inventis; and that Nihil simul est inventum & perfectum.

THE Welfare and Happiness of Children is what Parents infinitely lay to Heart, as a common Dictate of our Nature, never failing among the Wise and Good. We ourselves are generally content with moderate Enjoyments, to labour and toil that our Posterity may reap the Benefit. We think that we live in our Children, and secure to ourselves a glorious kind of Immortality, even in this mortal State, by the long Continuance of our Name and Blood. Now Families, like Nations, rising or falling according to their Virtues or Vices, the best and most lasting Inheritance a Man can leave must be founded on Virtue and Religion. And if the Son continues the Succession on the same Foundation, the Inheritance on such a Bottom will certainly long be preserv'd to that Family. Abraham's Virtues continued and descended down to Isaac and Jacob, being practis'd by them, gave a long and lasting Blessing to his Posterity. The Jewish Nation thought themselves so secure of the Divine Favour and Mercy to them on the account of their Father Abraham, that at the End of two thousand and fifty six Years after the Birth of Abraham, when our Saviour honour'd Mankind with his Presence by his Descent from Heaven, the whole Nation of the Jews so valued themselves for being the Children of Abraham, that they neglected moral Virtues and common Honesty, trusting for their Happiness in this World for Abraham's Sake; which made John the Baptist to take down their Pride and Folly, say to the Pharisees and Sadduces that came to his Baptism thus: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet (or, answerable to Amendment of Life) for repentance; and think not to say within your-

selves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. *And our Blessed Saviour, when the Jews boasted themselves of being Abraham's Seed, told them, that* ^b *If they were Abraham's children, they would do the works of Abraham; which in Truth they did not; so that in good Sense they were Bastards, and not Abraham's Children.*

THE Sin I more immediately point at is that of Uncleanneſs. I may call it the Sin of our Nature, because it runs through the Blood and Spirits of all Mankind in an higher or lower Degree, and hath the moſt malevolent Influence; and is more immediately tranſmitted from Parents to Children than any other. I muſt confeſs, I had writ in the following Eſſay ſomewhat plainly touching ſome Actions, that being done in the Dark, ſhould not to all Perſons come into the Light: For tho' ſome virtuous Ladies might have read the ſame with a Guſt; yet peradventure they would not care to be known to have read it at all; wherefore I caſtrated that Part, that the fair Sex may both read and acknowledge the ſame; which I think in Juſtice to them I ought to have done, the Subject-Matter being calculated principally for them; and the bright Part of that Sex having a quick and lively Fancy, a little Innuendo or Hint may be ſufficient to underſtand what is meant by a dark Expreſſion, and yet I hope without tainting their Minds.

I PRESUME I ſhall not be thought as a deſigning Traducer of human Nature, ſince every Man's Experience, when appealed to, teſtifies the Truth of what I have ſaid: So that if our Conſciſcence may

*be corrected and reduced into those due Bounds where-
with God and Nature have limited it, and thereby the
innocent Propagation of our Species be secured in the
honourable Way of Matrimony, being the Institution
of God; if, I say, this happy End may be attained,
and all foreign Imaginations suppressed, certainly the
Person who dares to appear in a Cause of such Mo-
ment, must be esteemed a willing Benefactor to his
Fellow-Creatures, even tho' he should miscarry in the
Management of it. This is what I have thought fit
to say by way of Preface; and whatever the Issue be,
I have the Satisfaction of doing what I think is my
Duty, and the Hopes of what I have offered may be
useful to Mankind.*





ESSAY IX.



Of the ORIGIN of SIN.

SIN being the Transgression of the Divine Law, and the general Cause of the Ruin of Mankind both in this Life and the next ; it's worth one's while to consider the very first Beginnings and Rise of it, that by discerning the Ways and Methods of its Approaches and Attacks, we may not only fortify ourselves against so deadly an Enemy, which daily and hourly attempts to destroy us ; but acquire to ourselves pure and clean Minds, whose Emanations being wise and holy, we may, as far as in us lies, convey and transmit the same to our Posterity, that After-Ages may be made happy by the Virtue and Honour of their Ancestors, and partake as well of the Dispositions and Genius, as of the Blood and Humours of their Parents. In order to which, I think it is necessary to consider these four things :

- 1st, T H E excellent Nature of Man before the Fall, and wherein it consisted.
- 2^{dly}, H O W the same became degenerate and corrupt by his Fall.
- 3^{dly}, H O W Men convey this Corruption to their Children, so that we are even literally born in Pollution.
- 4^{thly}, H O W we may extricate ourselves in some measure from this our native Corruption and continuing

continuing in those Vices which we have actually fallen into, and are apt to repeat; and whereby we may attain pure and clean Minds, and convey the same, and good Dispositions, to our Children in Generation.

THE Consideration of these four Propositions will lay open the whole Nature of Sin, and reach almost every Man's Case.

1st, THE excellent Nature of Man before the Fall, and wherein it consisted. God created Man but a little lower than the Angels, and endued him with noble and excellent Faculties, suitable to his Dignity; and as he consisted of a gross, terrestrial Body, as well as a pure and heavenly Spirit, the very Nature of his Being required that he should have Appetites and Affections suited to the Body, as well as Faculties and Powers appertaining to his Mind. *God formed Man of the Dust of the Earth, and breathed into him the Breath of Life, making him in his own Image, after his own Likeness.* So that the constituent Principles whereof he consists, are an earthly Body, of the same Substance with Brutes, and a Soul or Mind resembling the Divine Nature.

THE Affections of his Body were, and still are, Motion and Sensation, the due Exercise whereof is attended with Pleasure and Delight. The Powers of his Mind were Wisdom and Goodness; to be exercised in the Contemplation of the Divine Nature and his admirable Works; in loving, adoring, praising, and obeying his Creator; in preserving that Purity and Holiness wherein he was created, and advancing them to the utmost Perfection; and hereby all the Capacities of his Soul were fill'd with the utmost Satisfaction and Delight; the due Exercise of the rational Powers affording mighty Pleasure

sure to the Soul, as does the due Exercise of corporeal Organs bring Satisfaction to Bodies.

HERE we find *Adam* a most glorious, happy Creature; his Soul maintaining its proper Government and Dominion over the Affections of his Body, and his bodily Appetites in due Subordination to the Dictates of his Mind; an exact Harmony in all the Parts of this lovely Creature; no Discord, no jarring Principles; no War between the Body and the Soul, Peace and Tranquility possessing the whole Man. This Congruity in all the Parts of human Nature, shewed itself in somewhat to this Purpose: When *Adam* lifted up his Eyes to Heaven, and beheld the two glorious Luminaries, and those vast innumerable Bodies there hanging by an almighty Power, and moving in most excellent Order; he meditated on them, and perceived their sweet Influences on the Earth, on the Plants and Trees, which grew up, and even bow'd to the Eternal in Gratitude for the heavenly Dew and Nitre, and the warm Sun, which nourish, cherish, and support them. He saw the Beasts of the Field eating with Pleasure their beloved Food, heard the Birds of the Air singing their chearful Notes, and observed the wanton Fish dallying with Innocency in their Silver Streams, and with Delight moving from Place to Place; whereupon he broke forth in Raptures of Praise unto our most gracious God, for making so glorious a World, and for giving to his Creatures a Pleasure in Life, sufficient to raise in every one of them an ardent Desire and Thirst after it. The Eternal then look'd down from Heaven, and seeing that all his Creatures had a Happiness and Pleasure annexed to their very Being, and that they all obey'd the Law the Divine Majesty gave them, and had Capacities fitted to the Ends for which he made them; God thereupon seeing this admirable Harmony in the Creation, and the
Diffusive-

Diffusiveness of his own Goodness therein, pronounced the whole Creation *good*.

THE Knowledge of our first Parent penetrated farther than to the external Beauty and Harmony of the Universe, and the curious Symmetry and Proportion of all the living Creatures; for he saw into their very Nature, their Powers, Virtues and Qualifications, their internal Faculties and Operations; and thence gave them proper Names, expressive of, and suitable to their respective Natures. He knew how second Causes produced their proper Effects; how different Seeds, digested in proper Matrices, produced the same Species respectively in the Animal and Vegetative Nature; so that every Seed had its own Body, and that the Sun was the efficient Cause in the Hands of the Almighty, and due and proper Nutriment, and parental Seed, the material and formal, and all this in a constant, settled, and unchangeable Method; the Contemplation whereof could not but fill his Mind with a most ravishing Joy and Pleasure.

THIS excellent Knowledge and wise Observation of the fixed Order and Course of the whole Works of God, was so far from creating in our first Parents a Distrust of a Providence, or Denial of the Existence of a Deity, as our modern Atheists would infer, that it inflamed them with the greater Admiration of the infinite Wisdom of the Eternal; who having made all things in so excellent a Manner, ordered and disposed the whole with such excellent Foresight and Contrivance, as that nothing should be wanting to the Support and Continuance of each Species, without Change, Alteration, or Amendment.

IN this State were our first Parents created, and happily employ'd in loving and adoring their Creator, and admiring the several Excellencies of his Works, the exact Order and Disposition of them, and that

that infinite Wisdom whereby they are maintained and regulated. But since the Fall, it fares not thus happily with Mankind; not only with the unwary and unthinking, but even the wise and inquisitive Man is clouded and darkned in his Understanding, blinded with Whim and Passion, transported with Faction and Party, prejudiced by Education, and by infinite other Means rendred incapable of comprehending the Reasons of the all-wise Dispensations of God's Providence towards the Children of Men.

HAVING considered the Nature of Man before the Fall, and wherein his Excellency did consist, the next thing I am to consider is,

2dly, How his moral Nature degenerated, and was corrupted by his Fall or Transgression.

UPON thinking of the Reasons why our first Parents in their State of Innocency *knew not that they were naked*, I conceive that a Light, glorious as the Sun, surrounded their Faces and their Bodies, so that the *Pudenda Naturæ* were not seen. The Divine Majesty thought fit to cloath his beloved Creature Man with a Robe of Light, because in his State of Innocency and Purity, he might be in some measure capable of seeing and conversing with God, who is the supreme, intellectual Light itself; but on his Transgression he was divested thereof; that Light vanished and disappeared, and then he beheld his Nakedness, and was ashamed of it, and got an earthly Covering, having lost the Privilege of wearing a Robe of Light (the Cloathing of the Angels) and the Honour of seeing and conversing with his Maker. But be that otherwise: It is consonant to the highest Reason, that God having created Man a rational Creature, and endowed him with noble Faculties, and bestowed

*
—

on

on him a Liberty of Action, might justly expect from him a Love and Service suitable to his Gifts, and the Dignity of his Constitution; and having placed him in Paradise, gave him one particular Command for Trial of his Obedience, which was in these Words: *“Of every Tree of the Garden thou mayst freely eat; but of the Tree of Knowledge of Good and Evil thou shalt not eat of it; for in the Day that thou eatest thereof thou shalt surely die.* The which Command may be accounted for either in a literal or allegorical Sense. In its literal Sense we may consider, that *Adam* being the only Person in the World when the Command was given him, and being placed in a Garden of great Pleasure and Delight, he could in nothing so properly exercise his Obedience to God, as the denying himself the Gratifications of his Senses, with respect to some particular Object of them. Now Food being the appointed Means to continue Life, of the Blessing whereof we are naturally most fond; his Desires of supplying himself amidst the wonderful Variety there afforded, in all Probability push’d him, with a little Temptation, to taste of every thing that appeared good for him. This natural Propension God was pleased to give a check unto, by an Act of sovereign Power and Authority, prohibiting him the Use of one Tree; and to encourage his Obedience by a most munificent Indulgence, leaving him at full Liberty to serve himself of all the rest, as should best please him. And indeed, if God had given him a Liberty without any Restraint, he would thereby have left him without a Law, a thing inconsistent with the Relation of a Creature towards his Creator, every Creature being necessarily obliged to obey his Creator according to the

best of his Faculties and Powers. Now there being then no other Person in the World besides *Adam*, there was no room for the Exercise of any social Virtues, as Justice, Mercy, and the like, which God requires of us with regard to our Neighbour; so that there seemed to be nothing remaining for the Exercise of his Obedience, besides some positive or negative Commands, either with respect to the Praise and Adoration of God, which relate to the Mind, or with regard to Food, which relates to the Body; and Paradise being the Scene and Stage of his Life, some Instance of Self-denial, amidst the Delights of that Place, seemed to be most proper for the Trial of his Obedience, as well as that of *Eve*, so soon as she should be created; to whom 'tis plain the same Command was given, as by the Dialogue between her and Satan appears.

BUT if we take the Command in an allegorical Sense, Obedience was the Duty which God required, be the Instance of it what it will. A Law was given, with a most severe Sanction annexed, *That in the Day he eat thereof, he should surely die*; implying, that if he observed the Law, he should never die, but be eternally happy. One would think, that the two commanding Passions of Hope and Fear should have kept Man upright: They, even in our degenerate State, are the main Springs in human Nature, which move all our Faculties, and guide us in all our Actions; the Instruments equally of the intellectual as of the sensitive Powers; the one pushing us forward with joyful Expectations of what we call good, and the other deterring and hindring us from pursuing what we call evil: So that from the very Imperfection of our Nature, as it now stands, we may justly conclude, that the Faculties God gave our first Parents were sufficient to have enabled them to discharge their

M

Duty,

Duty, had they made use of them, and the Punishment threatned, and the Reward promised, the proper Means to effect it. But as now the frequent Violation of the Laws of God proceeds not so much from a Nonability, or Want of Faculties to observe them, as from a not using as we ought, or abusing our intellectual Nature, Men *having Eyes and see not, and Ears and hear not*: So at first, the pleasing Object delighted the Sense, the Fancy was moved, and the Appetite eager; and so, transported with the appearing Pleasure, they consented, and resolved to do what was forbidden, though under the severest Penalty. Had they paused a little, and reflected, had they called in their Understanding to have debated the Matter, and weighed the Pleasantness of the Fruit, with the Severity of the Punishment, not only of the Danger of the Loss of eternal Happiness, but the suffering the Pains of eternal Misery by Death; surely the Pleasantness of the Fruit, tho' gilded by the Tempter, could not have prevailed with them to have violated the holy Command, that had so dreadful a Punishment annexed to it. No, no, they had lulled their Understandings asleep, by giving too much way to their Senses; for whereas before their intellectual Nature presided over all their Senses, the which were conformable and obedient to the Dictates of their Minds, and a due Subordination of all their sensual Faculties was observed: Now the frail Barque was permitted to run adrift, exposed to the Winds of Lust and Passion, without Guide or Pilot to conduct it. Having in their Minds consented to the Violation of the Law of their Creator, and their sensitive Nature having hereby broke loose from its Subordination to the rational, their intellectual Powers grew weaker and weaker, as those of the animal Life grew stronger and stronger. And thus these two glorious Creatures fell.

ADAM and his Companion were now to lead the moral Part of Life on the broken Stock of their fallen Nature, corrupted by the Guilt of this single Act of Disobedience. We have no Account of any Envy, Malice, Covetousness, Despair, Revenge, Detraction, or the many now reigning Vices harbouring in their Breasts; their Sin, according to the divine History, was an excessive Thirst after Knowledge, and a corrupt Desire of pleasing the Senses; the former infecting the Mind, the latter the Body; for the Text tells us, *When the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired, to make one wise, she took of the Fruit thereof, and did eat, and gave also unto her Husband with her, and he did eat.* So that the Sin of our first Parents may be reduced to two Heads, Ambition and Sensuality; these two Vices tainted their Minds, and lay there as latent Diseases (e.g. the Scurvy or Dropsy) do in the Body; they were the Seed-Plots in them both for the same, and all other Vices, to infect both themselves and the Issue which was to flow from them: That of Ambition soon shew'd itself in *Cain*, who slew his Brother, because the Almighty accepted *Abel's* Sacrifice, and rejected *Cain's*, believing he lost some Honour thereby. The Understanding now having lost its Dominion, and the sensitive Faculties having gained the Ascendant, they became subject to be ensnared with every sensible Object that had any thing of Beauty or Prettiness, Pleasure or Delight, to move and entice them; so that being guilty of that one Act of Disobedience they became liable to many more, even to all that should raise the Fancy and Imagination to a Superiority over the intellectual

Nature: As to any other particular Errors of the Lives of our first Parents, the Scripture is silent. No doubt they were subject to diverse Temptations, and consequently fell into many Sins, after they were expelled Paradise; and these Sins were so many Stains and Blemishes in their Minds, which became as fatal to the moral Nature of their Issue, as the Diseases which Parents have contracted become mischievous to the sensitive. Which brings me to consider,

3dly, How Men convey this corrupt moral Nature in Generation to their Children, so that we are even born in Pollution.

WE see by daily Experience, that diseased Parents beget diseased Children; the Seed of either Parent being corrupted, is conveyed to the *Fœtus*, and the Child labours under the Distemper of the Father or Mother: This is so evident, that there are diverse Family Diseases, which run in the Blood for many Generations; as the Stone, the Gout, Dropsy, Scurvy, King's Evil, and others, which are transmitted from Grandfather to Father, and from Father to Son, and so downward: It is too commonly seen in the Venereal Distemper, wherewith if either Parent is infected, the Child when born proves more or less rotten, according to the greater or lesser Degree of Malignity in the diseased Parent. There is a Conveyance of Corruption by a less intimate Union than that of the *Fœtus* in the *Matrix*: For a diseased Child, whose Mouth is ulcerated, shall infect the Nurse who suckles it, as will the ulcerated Breast infect the Child; so that it is manifest, that Parents convey their bodily Distempers to their Children, whatever they do with regard to their intellectual. Nor can it be otherwise, since the Child is actually a Part of both Parents;

tents; and such as the Parents are, such the Child must needs be. Now though the Body is most nearly allied to the Soul, by so close and intimate an Union, that it may be said to affect and influence it; yet the Mind may be clean and pure, tho' unhappily united to an infirm Body. The bad Constitution of the Body may indeed cloud and obstruct the bright and more excellent Operations of the Soul, but cannot by any sort of Contact or Contagion defile the purer and spiritual Nature: So that if the Child is begotten of Parents diseased only in their sensitive Nature, and not by a vicious Habit in their Morals, it has the Misfortune of wearing an uneasy Body (Unhappiness enough, and which Parents should often think of) but lies not under the worse Evil, of being born with a vicious Mind.

It is the general Opinion now, that the Soul is convey'd, as well as the Body, in Generation; and indeed the contrary is attended with infinite Absurdities: For then either the Soul must be immediately created by the Eternal, and placed in the Body of the *Fœtus*; or it must have been created before, and sent down by divine Appointment into the Body prepared for it; either of which Way seems derogatory to the Honour and Wisdom of God; the former seems to oblige and compel the Divine Power and Providence to be always ready and subservient to human Actions, to make and prepare Souls, and infuse them as soon as human Nature shall please to prepare Matter; and the latter seems to charge God with being ministerial and assisting to the perfecting and compleating adulterous, incestuous and unnatural Mixtures, whenever human Nature debases itself to such Vileness, as that it hath too often done; which is a blasphemous Supposition. It is therefore very reasonable to believe, that if Beasts beget Beasts, Fowls beget Fowls of

the same Nature and Spirit whereof the Male and Female do consist, Man may very well be allowed to engender Man with all the Perfections belonging to his Nature. I shall therefore take it for granted, if I have not sufficiently proved it, that the Soul as well as the Body is convey'd to the *Fœtus* by the Parents in Generation: And as I have already shewn how the Body of the Child partakes of the good or bad Constitution of the Parents; so I will now shew how vicious Dispositions and Habits, those Spots and Stains in the Minds of the Parents, are conveyed in Generation to the *Fœtus*.

I WILL not here enquire what the Substance of the Soul is, or prove its Immateriality. It's allowed by all to be a thinking Being, operating on the organized Body to all the Purposes of human Life. Its first Acts are internal and contemplative, oftentimes not communicated or outwardly exerted. Its peculiar Entertainment consists in the Contemplation of those Ideas which are most grateful to it; so that let the Object be what it will, the Image of the Pleasure it gives is most frequently in our Thoughts, as a delightful Picture before us, on which we are continually apt to gaze. This every Man's own Experience teaches him, and that with respect to Vice as well as Virtue. Now some Men are so prolifick of Vice, that the Habit of one single Vice is too mean an Entertainment for them; there must be a Complication of Vice, or they relish it not; and this leaves vile Images in their Minds, more and more infecting them, as they are more and more advanced into Aët by the Instrument the Body, or as they are inwardly dwelt upon by a quick and lively Fancy and Imagination; and as these Vices either in Aët or Contemplation continually pollute and defile the Mind, so Men of Virtue and Purity of Heart ever entertain themselves with clean and pure Ideas, apt to break forth,
like

like the Sun out of a Cloud, illuminating those with whom they converse.

THE Soul thus tinged according to the Virtues or Vices unto which a Man is most disposed, may well be resembled to a Piece of Wood or Steel, on which many Figures are deeply cut or engraven, which being applied to soft Bodies, leaves an Impression of the Characters upon them, as a Seal leaves its Print on soft Wax. The Ideas or Images of Things about which our Thoughts are most conversant, engrave so deep Impressions on the tender Mind, that it becomes almost transmuted into the very Nature of the thing in which it most delights; and the Mind, by its Operations, plainly shews the Effects of those Ideas. Thus the Unclean become mere Brutes by a multiplied Imagination of impure Ideas, which adhere unto, and stick in the Mind, as glutinous Particles of Matter do on soft Bodies. The Soul thus transmuted by the Ideas it converses withal, whether of Virtue or Vice, cannot but exercise itself continually on those Objects it delights in; for let a Man's Treasure be what it will, where that is, there will his Heart be also. The Soul being an active Principle, never at rest, but, like the Sun in the Firmament, is continually issuing forth Emanations proper and suitable, congruous and homogeneous with the Body from which they flow.

THIS being the State and Condition of the Soul of Man, let us now see how he conveys to his Children those corrupt Dispositions which he hath acquired by evil Habits. The ninth Article of our Religion teacheth, that *Original Sin is the Fault and Corruption of the Nature of every Man that naturally is engendred of the Offspring of Adam; whereby Man is very far gone from Original Righteousness, and is of his own Nature enclined to Evil.* No doubt as the Soul of the Parent is more or less

tainted with impure Ideas, and corrupted by vicious Habits, the Dispositions of the Child are more or less evil and impure. The very Means which God has appointed to continue our Species, I mean even the lawful Use of it, which consists but in a Point, is too apt, through the corrupt Inclinations of our Nature, by foreign Thoughts to contaminate the Mind^c, and even vitiate the Blood and Humours; and thence the Taint passes to the Offspring, so that the^d Children succeed their Parents in their Vices, are Partakers of their depraved Nature, and pass into the Immoralities of their Progenitors.

THERE is indeed so intimate an Alliance, so strict an Union between the Soul and Body of Man, that they immediately influence each other in their respective Operations; so that no one, for Instance, allows himself in any impure Act, but his Soul is thereby possessed and stained with impure Ideas; and he who thinks perversely, will be sure to act accordingly. This Impurity is transmitted to the Children, who are Part of the Parents; their Nature thereby becomes polluted, and their Inclinations are rendered strong to Evil, and averse to Good.

^c Cum propriâ imò uxore, adulterium sive fornicatio mente libidinosâ committi potest; & sic de uxore: quod evitandum est.

^d Omnes pene parentibus suis filii non magis in patrimonîa, quam in vitia succedunt; nec magis facultates paternas sumunt, quam pravitates; ac sic transeuntes semper in mores patrum anteorum incipiunt nequitiam, quam substantiam possidere: Bona enim parentum non nisi mortuis eis possident; viventibus autem adhuc & valentibus, mores. *Salvian* 346. Almost all Children succeed their Parents no less in their Vices than in their Estates, and partake equally of their depraved Nature as of their Riches; and so passing into the Immoralities of their Parents, they begin to practise their Wickedness before they enjoy their Estates; for they are entitled not to their Estates till the Death of their Parents, but they imitate their Vices while living and in Health.

This

This Connection of Soul and Body is so intimate, that some have been tempted to think, that the Soul itself is corporeal; tho' as Matter is now qualified, that cannot be; because Matter, as such, cannot think, and consequently cannot be the Substance of an intellectual Being. And altho' God can raise up Children unto *Abraham* of the Stones of the Street, and give the Organ of Speech to a Brute in a rational Way, and do any other wonderful things; tho' there is nothing but what the Almighty can do, if he pleases; yet why should we fly to his Omnipotence for the Solution of a Phænomenon too perplexed for our finite Comprehension?

BUT if the Soul be corporeal, which I cannot admit, then 'tis plain, that those Ideas make great Impressions on it; and such a Proportion as flows from the Parents to the Constitution of the Child, must be equally defiled with the great Mass from whence it came. But if (as I believe) the Soul is a pure Portion of intellectual Light, it is notwithstanding capable of being stained and polluted by its Union with the Body, and its Compliance with the Appetites and Affections thereof.

THE Senses take in the ^e Images of Things they see, or hear, or any wise perceive externally, which they lay before the Mind as so many Pictures and Representations for the Understanding to consider. The Mind, over-ruled by the Powers of the Body, often strikes in with the Senses, and closes with the Ideas they represent to her; and they both run on with a slow or speedy Career, according as the corporeal Organs are more or less fitted and prepared for Action. So that though the Soul be immaterial, yet it is immersed in Matter, and having ever before it Ideas adhering to Matter, and those im-

^e Nihil est in intellectu, quod non prius fuit in sensu.

pure and defiled ; such as the Objects are with which it converses, such will the Soul be which is always gazing upon them ; *Noscitur ex socio*. And this Matter, wherein the impure Ideas thus stick, being covey'd with the Soul in the Production of the Infant, must needs more or less defile the Mind of the Infant, according to the greater or lesser Degree of its Malignity. Thus Man may be said to be *conceived in Sin*, and *born in Iniquity*.

AND since this natural Pollution is heightened and improved by the weak and unwary Management of those about us, who too frequently fall in with the Bent of our corrupt Nature, and teach us to be vicious in our very Childhood, before we are enabled to discern the Difference between Good and Evil ; how unhappy is Man, who being produced from the defiled Particles of vicious Parents, and disposed to the Impurities he is born with, has all these Imperfections cultivated by the Representation of silly and vicious Images, and by fond Addresses made to him in his Childhood ?

WHAT can be expected from such a Creature, who whilst he grows up to Manhood, is continually attacked with sensible Objects that are apt to pollute his Mind, and seldom instructed how to oppose and resist them, that they are generally brought and laid before him, to please and delight him ?

BUT this Difficulty shall be answered in its proper Place, to wit, in speaking to the next Proposition. I shall only here subjoin one Argument or two more touching the conveying impure Ideas from the Parents to the *Fœtus*. It must be acknowledged, that the human and animal Generation are after one and the same Manner ; for his sensible Nature is both propagated and supported alike in Man and other Animals. We see by daily Experience, that those Creatures who had the Passion of Fear impress'd

imprefs'd upon them by Objects that are noxious and hurtful to them, convey the same Passions of Fear and Dread of the same Objects down to their Young Ones, even before those Young Ones have suffered any Evil from them, or had Cause to fear them; which can be no otherwise accounted for, than that they are convey'd to them by their Dams in the ordinary Course of Propagation of their Species. Thus Chickens at first sight run away, and hide themselves from the Kite; thus Lambs run away from the Wolf, and thus young Hares run away from Dogs before they are attack'd. And Men of curious Observation have taken notice, that where the Mother or Father were much given to mean Tricks, and Shuffling in their Dealing, their Children have trodden in the same Steps of Pilfering and Stealing, the Vices being the same, tho' when acted by Persons of different Age are called by different Names: But especially when the Mothers are pregnant, and have the vicious Appetite to steal, sometimes called *Longing*, (though they have no Need) as is the Case of many Women, their Children are generally observed to be errant Thieves, and that while young. And as it is in the Case of Stealing, it extends alike to other Immoralities in the Parents, as the Poet observes^f;

*Scilicet expectas, ut tradat mater honestos,
Atque alios mores, quam quos habet?*

What do you think? has't ever yet been seen,
The Daughter chaste, whose Mother was unclean?
No, no; the wanton Thoughts the Mother does
convey
To th'Embryo, provokes to go astray,
I'd almost said compels——

^f Juvenal, Sat. VI.

So likewise with respect to the Father; if of a dull, surly Constitution, and inclined to Laziness, his Children are often observed to be of the same Temper: And what seems the most express Demonstration of the Truth of this Argument is, that the whole Race of Mankind has a natural Antipathy to the Serpent, as if it were occasioned by an innate Resentment, derived from our first Parents, of the miserable State they were betrayed into by the Delusions of Satan, addressing himself to them in the Shape and Form of that Creature.

Objection. BUT it may be objected, since good Men are apt to convey a Mind filled with good Dispositions, or Matter cloathing the same Mind, that hath clean and pure Ideas adhering to it, to the *Fœtus* in Generation; it should thence follow, that the Child of such a Parent should have always good Inclinations, and live virtuously; whereas we see by daily Experience, that good Men have often flagitious and wicked Children. Again, it may be farther objected, that ill Men, by this Supposition, should convey depraved and wicked Appetites and Affections to their Children, and which consequently should so violently bias the Minds of the Children, that it would be very apt to produce very wicked and dissolute Children, whereas ill Men have often good Children.

To the first Objection I answer,

Answer. FIRST, That the Legal Father is not always the Natural; besides, there are many Men that by a grave and cunning Deportment pass for very honest Men, who in truth are very Knaves; but while 'tis their Interest to be honest, they continue so; though when they have Opportunity secretly to be otherwise, lay hold of it. Besides, a Man may be very honest in point of Justice, because 'tis a mean thing
to

to be a Knave, may do it only on a Principle of Honour, and yet have no Sense of the Obligation of a pure and clean Mind; a few popular Virtues, or the Appearance of them, with a little dextrous Management, will soon gain a Man a mighty Name, tho' his Heart is ever so unclean: For who but God knows the Hearts of Men? and who can tell who is a truly good Man, that is pure in Spirit? So that the good Man of the World, who hath a wicked Son, may in truth be as flagitious in his Mind and secret Practices, as his open debauched Child. Moreover, granting that the Man who appeared good and virtuous was really so, yet if the Mother was otherwise, the Impressions she makes on the Child during her Pregnancy, will give a malevolent Influence and Turn to the Dispositions of the Child, not easily to be effaced. Farthermore, the Man who is now become really virtuous, and exercises his Mind in pure Ideas, might twenty Years before, when he begat this Child, have a very unclean and impure Mind; so that at the Time of Generation he might convey depraved and evil Dispositions to the *Fœtus*, and yet afterwards, by the Exercise of a good Understanding, by Diligence, Prayer, and the Favour of God, might reform, and come to an excellent Habit of Virtue. And what is here said of the Father, may be said of the Mother also. But if either the one or the other happens to be viciously inclined, that is abundantly sufficient to taint the Child, by transmitting to it, in the usual Course of Nature, impure and unclean Ideas.

Now as to the Body, we see daily what a mighty Force and Power the Imaginations of Women have during their Pregnancy, so as to stain and discolour, or otherwise render deformed, the Infants they go with: And what Cause can be assigned, why any corrupt Ideas of the Mother should not in like manner influence the Soul of the Child with
regard

regard to its peculiar Affections and Dispositions, especially since the Mind of Man, in this State of Degeneracy, is more susceptible of Evil than Good? And so it is of Bodies infected with the Pestilence, or any other infectious Disease; they are more prone to convey the Infection to sound Bodies, and thereby destroy them, than healthy Bodies are capable to convey sound and healthy Emanations to the Cure of the Diseased. Who knows not what a mighty Force and Power the Imaginations, and even Disappointments of Women with Child, have on the *Fœtus*? A longing Woman, that misses of her Longing, shall mark the Child with the very Figure and Colour of the Thing she longed for, and that too in the Place where she happened to lay her Hand upon her Face or Body at that Instant. So have I seen the Colour of Raspberries in a pyramidal Figure down the Forehead of a Woman, whose Mother longed for them when pregnant with her; and so have I seen many Faces marked with the Colour of Claret on the like Occasion. I know a Lady, that when she was half gone with Child longed for Mulberries at a Season when they were not ripe; her Mind ran on them extremely, even until they were ripe, and then she had some; she was afterwards delivered of a Boy, who had his Skin tinged with the Stain of a Mulberry on his left Side, and so continued for the first Month; but afterwards there grew out of his Side an Excrecence of Flesh, of the Colour and Size of a Mulberry, which in Mulberry-Time is plump and full, and in Winter the Excrecence is dry and small. I asked the Lady what she thought was the Reason of the Excrecence on the Side of the Child? She told me she always wore Stays, and she believed the putting of her Hand often on her Side to ease her when she was with Child, might be the Cause of it. The Boy was living when I writ this Essay, and his Parents in *London*. THERE

THERE was a Native of *Triers* shewn in *London* for a Sight about the Year 1694, who being born without Arms, did shave himself with his Feet, comb'd his Hair, charged and let off a Gun, writ well, beat a Drum, and did other wonderful Things with his Feet. I asked him what he thought to be the Cause of his being born without Arms, and what he had heard of it from his Parents? He gave me this Answer, that his Mother, when she was two Months gone with him, saw a dead Man on a sudden, in a Barn, with his Shirt over his Arms and Body, so that he appeared to have had no Arms, with which Sight she was greatly affrighted; which Impression he believed to be the Cause of his being so born without Arms.

I HAVE been credibly informed of a Lady sitting in her Coach; was address'd to by a Beggar for an Alms, who having a Stump-Arm, laid it on the Coach-Door to move her Compassion; the Lady was with Child, and strangely surprized at the Sight, and could not efface the Idea of it out of her Mind, but the Sight ran continually in her Head, till she was brought to Bed of a Child that had a Stump-Arm, like that of the poor Man that begged an Alms.

AND this Operation of the Fancy is not confined to the human Nature, but extends itself even to the brutal; and that will appear by the Relation following. There was a Gentleman that had a Horse, whose Buttock was marked with the exact Figure of a Bear's Paw; and after I had enquired into the Cause of it, found that he was foled with it, and that it was in no sort artificial; the Fact whereof I was credibly informed was thus: The Dam of this Horse being in Fole with him, happened to be tied to the Door of an House in *Deptford*, where the Owner alighted, and went in; and there being a Bear-baiting in the Town that Day,
in

in order to which, as it is usual, the Bears were led about the Streets, and coming by this Door where the Mare was tied, she took a Distaste, and was affrighted at them, and running backward in great Confusion, happened to be near one of the Bears, who being offended at it, the Bear rose up, and gave the Mare a Stroke or Blow on her Buttock with her Paw; the Mare it seems did not miscarry, but the Colt she foled was marked exactly on the Buttock with the Figure or Impression of a Bear's Paw, as near as could be guessed, on the same Part the Mare was struck by the Bear. I think the Horse belonged to Admiral *Bembo* in *Deptford*. Now if the Fancy or Imagination of the Female Parent is so powerful over the exterior Parts of the *Embryo*, when it is pretty well formed in the *Matrix*, so as to stain and colour the Skin quite through, never to be wash'd off, and that sometimes without any Contact, or Touch of the Thing or Substance the Stain represents: If Nature starts aside by an imperfect Formation of the *Fœtus*, so as to produce a Child without Arms, with one Hand, which are Defects in Nature; and sometimes with præternatural Superfluities, as Excrescencies in several Parts of human Bodies, by the mighty Power and Strength of a lively Fancy and an extravagant Imagination of the Female Parent: How powerful must the continual Operations of the Fancy of the Mother, her Passions and Affections, her Thoughts and Imaginations work on the animal Spirits and Soul of the *Fœtus*, and conform it according to the general Operations of her own Soul?

SOFT Wax takes an easy Impression; but spiritual Substances are infinitely more susceptible of Passions and Affections, than Bodies are, which are gross, thick, and heavy. I knew a Lady present at a Trial in the *Old Baily*, where a poor Man stood

stood at the Bar accused of a Capital Crime; upon hearing the Evidence against him, she fancied the Man innocent, and as it were longed to have him acquitted; and a Gentleman appearing, and giving an handsome and credible Account of the Fact, the Prisoner was acquitted: This so affected the Lady then with Child, and she was so pleased with him, that the Face of the Gentleman continually ran in her Mind, and made so deep an Impression, that the Girl she was afterwards delivered of was exceeding like that Gentleman, notwithstanding she had not seen him before, nor till after her Delivery.

MR. Brandt, in his excellent History of the Reformation in the *Low Countries*, tells us from the Testimony of a Popish Lawyer, and Writer of Trials, that a Father Confessor, sentenced to be burnt for turning Protestant, was led to the Stake, who, as he went, sang Hymns and Psalms with wonderful Courage: The *Scout* commanded him to hold his Peace; the Condemned proceeded in Singing, and joyfully made Confession of his Faith: Upon this the *Scout* in great Rage caused his Tongue to be cut out close to the Root, and the Martyr resigned himself in Silence and Tranquillity. Not long after the *Scout* had a Son born, whose Tongue hung out of his Mouth down to his Chin, like that of an hunted Deer, which could never be drawn back within his Lips. Mr. Brandt on this Occasion has the following Words: *This, though we should ascribe it to the Strength of the Mother's Imagination, or to her Aversion, caused by so cruel an Action, may nevertheless be considered as an Effect of the Divine Vengeance.*

THESE are plain and wonderful Instances of the powerful Effects of the Fancy and Imagination

in Women; nor are we destitute of many Examples of this sort even in the animal Nature, which for Brevity sake I omit.

THE Figure of a Chicken is formed in the Shell in about five Days after the Sitting of the Hen, and then it acquires all the Properties of Life, viz. Motion, Growth, and Sensation. And the Figure of a Child is formed in the *Matrix* in about six Weeks after Conception; but the Mother does not feel or perceive it to stir till about twelve Weeks, or somewhat more after Conception: The Reason is, because the vital Motion of the Soul, in its Operation on the gross Matter to bring it to the Degree of an organized Body, is in the Beginning very weak and slow; not but that it does actually move and exert itself from the very first Conception, but the Motion is gentle and imperceptible; as a Man feels not the vital Motion of his Blood running in his Veins, or the animal Juice in his Arteries when he walks or sits, which notwithstanding are always moving. Now when the Soul has organized this Matter into all the Parts of an human Body, though ever so little at first, it does operate on this Body in the same manner that Souls operate on Bodies brought to Light, tho' not in the same Degree; and the Organs of this Body are instrumental and subservient to the Soul, to bring the Ideas of Things before it by Sensation, in the like manner as when the *Embryo* comes into this World, though not in so perfect a Degree: For the *Fœtus*, while in the *Matrix*, looks as it were through a Veil, darkly, performing the Office of Sensation not immediately by the Operation of Objects on its sensitive Faculties, but by the Mediation of the sensitive Faculties of the Mother; the Objects first making an Impression on the sensitive Faculties of the Mother, and from thence conveying those Impressions on to the *Fœtus*. Thus the great
Delight

Delight which *Elizabeth* conceiv'd, when the Blessed *Virgin Mary* acquainted her with her Salutation^h, made the *Fœtus* in the Womb leap for Joy.

THESE Images of Things, which thus pass through the sensitive Faculties of the Mother, and which are afterwards conveyed to the *Fœtus*, are so tinged and tainted in their Passage by the Passions and Affections of the Mother, not only to over-sway and over-rule the Judgment and Reason of the Mother, in those things wherein her Passions have the Ascendant, but, what is easy to imagine, the weak Faculties of the Soul of this tender Embryo. Thus the Objects of Joy or Grief, that move the Mother while pregnant, and that make her often smile or sigh, are convey'd to the *Fœtus*; for Women that during their Pregnancy are oppressed with Grief, and sigh often, have Children that often sigh as soon as born, and so continue a long time; and Women whose Minds were much at ease, and pleased while pregnant, bring forth Children that shew great Spirit, Life, and Cheerfulness when newly born; which Temper both of the one and of the other would always continue, did not the Intervention of Education hinder and change it, or the Wisdom of riper Years over-rule and controul it. But this latter seldom happens; for from the Prince on the Throne to the Peasant in the Field, we are what our Parents, but principally what our Mothers made us; sometimes a little altered indeed by Education.

BUT much the greater Part of Mankind grow up to Manhood, as the Grass grows in the Field, without Cultivation; and for those who are taught Letters, the Knowledge of Grammar and of Tongues is generally all that is aimed at; not a

Word of effacing ill Impressions, implanting new Morals and Sentiments of Things, or correcting the erroneous Principles convey'd to them by corrupt Parents. Now that the same Impressions which Objects make on the Mother, and are convey'd to the *Fœtus*, have the same Effect on both, (the Ideas coming through the Organs of the Mother to the *Fœtus* being tinged in their Passage) will appear more evidently, if we consider the Operations of Bodies on the sensitive Faculties of adult Persons, and of the Growth and Increase of the Understanding in them; the Manner of which I conceive to be thus:

THE Soul being an intelligent Substance, capable of weighing and considering Objects, of collating Things, drawing Inferences and Conclusions, and of performing all the Parts of Ratiocination, does however perform this only in this World by the Powers and Faculties of the Body; the Senses, which are the Organs thereof, bring before our Minds the Images or Ideas of those Objects, which we see, hear, feel, taste, and smell; and laying these before the Mind, the Mind sees them as in a Glass, and judges of them; hence, what pleases and delights them, they call natural Good, and have therefore an Appetite or Affection for them; and what hurts or offends them they call natural Evil, and have on that account an Aversion for them:

Hence I conceive the Distinction of moral Good and natural Good, and of moral Evil and natural Evil, with respect to Pleasure or Pain to the Party, or with respect to publick Good or Evil, may be

in some respect laid aside. For as natural Good brings Pleasure to the Body, which is the meanest Part of us; so does moral Good

Moral Good is natural Good, for it brings Pleasure to the Agent.

(i. e. the Exercise of moral Virtues) bring Pleasure to the Mind, which is our better Part, and even

to

to publick Communities: And as natural Evil consists in Pain, which hurts and offends the Body, whereby it is rendred less capable of serving the Publick and ourselves; so moral Evil, which consists in Vice, wounds and destroys the Soul, and afflicts and grieves the Conscience both here and hereafter, and is likewise injurious to the Publick by its bad Example and Consequence: And hence it is that we determine the Degrees of natural Good and natural Evil, from the Degrees or Proportions of Pleasure and Pain that we feel or suffer by these Objects. Now in some People the Understanding goes farther; for raising itself from the Basis of these sensible Objects to higher Degrees of Contemplation, it enquires into the Nature of its own Operations, of the Power of Spirits actuating Bodies, of the Nature of heavenly Intelligences cloathed with lightsome Bodies, and even of the Divine Majesty, God himself, void of Body, blessed for ever: It considers, that the Divine Nature and Holy Will is the Rule and Measure of all moral Good; and that the Affections (if I may so say) of the Divine Majesty are moral Good, and the Detestations of the Divine Nature moral Evil: That God having a Design to form Man, resolved with his Divine Wisdom to make him a middle Creature, inferior to the Angels in respect of his gross Body, and superior to the animal Nature in respect of his immortal and intelligent Soul; that his Spirit should be of a similar Nature with God in respect of his Wisdom, Knowledge, Purity and Goodness, &c. though in a low Degree: And as these Divine Excellencies were woven into the Constitution of Man in his primitive State, so good Men are now endowed with the same, though not in so perfect a Degree, flowing from the Eternal into pure and humble Minds; the Divine Nature being now as much the Support and Subsistence of the moral

Nature of Man, as the elemental World is of the animal: And as the Influence of the Divine Spirit on the Mind of Man, does excite and suggest holy and good Thoughts in those Persons whom the Holy Spirit honours with his Divine Presence; so the good or evil Thoughts, the wise and foolish Operations of the Minds of Women when pregnant, impress the like Ideas and the same Mode of Thinking, on the *Embryo* when formed; and these first Impressions stick so fast, and are so deeply rooted in the very Nature, Frame, and Contexture of the *Fœtus*, that it grows up, after its coming into Light, with the same Encrease of these Ideas, as the Body does by Augmentation of Matter: And as these Ideas or Impressions excite in us, as we grow up towards Men or Women, the Love or Hatred of this or that Object, and an impetuous Desire for it, or Detestation of it, according to the greater or lesser Degree of Force or Violence with which the Operation of the maternal Mind made Impression on the *Fœtus*, and according as we have accustomed ourselves to the one, and avoided the other.

I REMEMBER a Boy of about six Years old, that lived at *Henley upon Thames*, the Son of my Friend *Dr. Stennet*, that had the most surprising Assurance, and daring and undaunted Courage, that ever I beheld in a Child so young: He seemed to have the Spirit of an Hawk, and the Heart of a Lion; he feared no Whipping, nor was daunted at any thing; but would leap off from the highest Table or Place into your Arms, without any Fear, and could never be dashed out of Countenance; and yet the Boy had good Sense; so that his Courage, or what seemed so, did not proceed from a Defect of Understanding, for Want of seeing the Danger, but from a nobler Principle of despising it. I knew the Mother, who was a Woman of good Sense, and exceeding modest; and I found that her other Children,

Children, tho' they had the like good Sense with the Boy abovementioned, yet their Courage was not superior to other Children of the same Age. When I enquired the Reason of this Difference, the Mother told me, that all the while she was big of this Boy she had a strange, unusual Vigour, Courage, and Resolution of Mind, without Sense of Fear from any Object that came before her, thinking herself animated with a Spirit daring enough to undertake any thing; and yet her natural Temper was soft and easy, suitable to that of fine Ladies, and of the greatest Modesty of any Woman I ever beheld.

MOST Men observe the evil Effects which the Frights of Women with Child have on the *Embryo*; which is a mighty Evidence what Power the Imagination of the Female Parent hath over the *Fœtus*. Thus when a Woman with Child is much affrighted, it generally becomes an Idiot; the Reason whereof, I conceive, is this: When the Mother is affrighted by some strange, surprising Object, the Powers and Faculties of the sensitive Nature of the Mother are overcome and confounded thereby; and the rational Nature ceases to act, because of the Cloud and Mist cast before it, the Organs of the Body, through and by which the Soul should act, being stopt and obstructed, so that during this time the Soul discerns nothing aright, nor has it any true or adequate Idea of any thing that comes before it, and consequently while this lasts the Soul has no Judgment; for the Organs of the Body being the Instruments the Soul does act by, when *they* are out of Tune and perverted, the Soul loses its Power of Ratiocination, that being its proper Office: Now there being that Connection and Congruity between the sensitive Faculties of the Mother and of the *Fœtus*, that when the Mother has the least Fright, the Child within trembles; and when the Mother feels Joy,

the *Fœtus* exults; whenever the Fright is very great, the Confusion caused thereby in the Faculties of the Mother, is convey'd to the sensitive Faculties of the *Embryo*, which being tender and weak, are totally destroyed and perverted by the violent Motion and Operation of the affrighting Object, whereby the Infant for ever after loses the true Use of its Faculties; tho' the Mother often, by reason of the Strength of her Nature, returns again to a good Understanding. But the Loss of the sensitive Faculties of the *Fœtus* is in an higher or lower Degree, according to the greater or lesser Degree of the Fright, and according as it more or less often happens. These Children thus frightened, seldom make any Observations at all, ask few or no Questions, and stand in this World like an Ox in a Market, dull, without thinking or observing any thing.

THIS I have found true by much Observation, that Women of mean and narrow Understandings, of poor and low Spirits, produce Children much like themselves; and Women of Wit and Fancy produce Children of good Sense, if not cowed by the Overbearing of an imprudent and unkind Husband.

THE best Mixture seems to be between Women of lively, sprightly Tempers, of some Readiness and Quickness of Wit, and Men that are somewhat heavy and slow; or if the Woman is grave (not a Fool) but judicious, and the Man light and airy, it may do as well: The first produces Boys of Spirit and Life, and the latter Boys of Thought and Understanding. But there is much owing to the Constitution of the Body: Women exceeding lean and hæctick bear the weakest and most infirm Children both as to Body and Mind. The exceeding Heat with which such Children abound, cause a Fluttering in the Understanding, a violent unequal Motion

Motion in all the Parts of the rational Nature, makes them talk quick and fast, and both think and act foolishly; they want Phlegm to stop the furious Motion of the animal Spirits, which might produce cool Thoughts and Deliberation. Women moderately fat are commonly observed to bear Children the best shaped and most beautiful of Body, and of Mind too, if the sensitive Faculties of the Mother are not vitiated; Children generally partaking more of the Nature of the Mother than of the Father, as the Instrument bears the Shape of the Mould it was cast in.

AFTER all, notwithstanding the evil Affections and Dispositions of Children are thus interwoven with their very Natures, and move the first in the Actions of human Life, may by an early good Education be in a great measure suppress'd and subdued; and when we come to the full Use of our Understandings, totally overcome by Care and Diligence, and the undeniable Favour of God to all them that beg and implore it.

As to the second Objection, of wicked Men having good Children, the Reasons above may answer it. For first, the Mother may be a good Woman, and perhaps was so at the Time of Conception, and afterwards till the Birth; and the clean Operations of her Mind during the Pregnancy, may sanctify the Mind of the Child, and impress pure and clean Ideas on the Mind of the Child, to move and invite it to that which is good and virtuous.

BESIDES, as in the Case above, where I suppose an ill Parent may reform, and become a good Man; so here it may fall out, that the Man who was virtuous and innocent at the time of Propagation, may afterwards grow dissolute and debauched; so that Men look upon him not as what he was,

was, but what he at present is, and thence finding the Son virtuous and the Father vicious, cry out, an ill Man may have a good Son, and the Soul is not *ex traduce*, for then the Father and Son would be alike.

WHEN the malevolent Affections and Dispositions are conveyed to the *Fœtus* only by one Parent, the Cure will not be difficult by an early good Education; but if the evil Affections of the Father and Mother tend both the same Way, deep then is the Tincture, and hard is the Stain to be got out. I may say of this Temper, what our Lord said of the Demoniack, that *this Kind is not to be cast out, but by Fasting and Prayer.*

IF what I have said is true, as I conceive it is, of what Importance is it to Mankind, not only for their own sakes, but for their Children's, to exercise their Minds in clean and pure Thoughts, to keep an holy Frame and Temper of Mind; that as by having healthy Bodies, they get Children of sound and healthy Principles of Life, so begetting rational Creatures, they may convey their intellectual Natures to them, endowed with pure and holy Affections and Dispositions; and not with adulterous and wicked Inclinations, which may tend to hurry them on to Destruction of their Honour, Health, and Estates in this Life, and endanger their eternal Welfare in the next? But this principally regards the Female Parent, the Operations of whose Mind, during her Pregnancy, wonderfully influence the Affections of the *Fœtus*.

HAVING shewn now, 1st, The Excellency of Man before the Fall; 2^{dly}, How his Nature degenerated by the Fall; 3^{dly}, How the Parents convey this corrupt Nature to their Children: I am now to speak to this last Proposition, which is,
4^{thly},

4thly, How to extricate ourselves from this native Pollution, and from continuing in those Vices which we have actually fallen into, and are apt to repeat, and whereby we may attain pure and clean Minds, and convey the same to our Children in the Course of Propagation.

This Proposition branches itself into these two Particulars :

First, How to extricate ourselves, or purify our Minds from our native Pollution, or the Sin of our Nature, which we are very apt to fall into.

Secondly, How we may free ourselves from continuing in those acquired Vices which we have actually committed, and are grown into Habits.

As to the *First*, how to purify our Minds from the Sin of our Nature.

By the Sin of our Nature, or native Pollution, I mean that vicious Appetite, or strong Propensity which most Men find in themselves to this or that particular Vice: This I take to be occasioned by the corrupt Morals of vicious Parents, who emitting a Part of themselves to the Composition of the *Fœtus*, this *Fœtus* can in the first Formation be no other, either in Body or Mind, than such as the Parents were from whom it sprang: So arsenical Springs give forth arsenical poisonous Waters; so sulphureous *Ætna* gives forth Flames of Fire; and the Crab-Tree sows Crabs; every Seed its proper Plant, and every Plant its proper Juice and Qualities.

Now the Sin with which Mankind is generally tainted is that of Uncleanness: Lasciviousness seems

to have run through the Body of human Nature; it breaks forth in every one, like the Small-Pox, at one time or other, but is varied in Persons only in Degree: It goes off earlier with some than others; by the Influence of a good Education and Conversation, Temperance, Care, and the Assistance of Heaven; others suspend it by a Multitude of Business impeding its Course for a Time; but when Nature is idle, or at leisure, it breaks out again, and shews itself in its proper Colours; and some continue it, in the Debauchery of their Minds at least, to the last Minute of their Lives.

WHENCE arises this general Inclination? No doubt from our Parents, or it could not be general. Their natural Desires, even in a legal Way, are too apt to break forth into foreign Thoughts and Imaginations, which disorder their Minds, and fill them with corrupt and impure Ideas: The Innocency of the Act consisting almost in a Point, from which if they deviate, some Guilt is incurred; and the Stain of this Guilt they communicate to the *Fœtus*, and thereby taint and defile his Mind in the very Formation, the which Pollution is afterwards heightened and improved by a loose or unguarded Education, by evil Examples and corrupt Conversation; all which I have already accounted for, and shall no farther illustrate, than by setting down the Story of *Jacob's* Philosophy, as mentioned in Holy Writⁱ, with some Remarks in relation to our present Argument.

JACOB, after a tedious Service with *Laban* his Father-in-Law, desired him to dismiss him, that he might go into his own Country with his Wives and Children, and provide for his own Family. *Laban* was unwilling to part with him, and desired

ⁱ Gen. xxx.

him to stay, and bid him propose his own Terms: Whereupon *Jacob* proposed to continue in his Service, on Condition he should have for his Wages such only of *Laban's* Cattle which should be thereafter brought forth particoloured or brown, viz. the young Goats which should be speckled and spotted, and the Lambs that should have some brown Colour on them; the Young Ones that should not be of this Colour were all to be *Laban's*.

LABAN thought this an excellent Proposition on his side, a good Bargain for himself to lay hold on, but believed *Jacob* was not in earnest with him; for he tells him, *Would to God it might be according to thy Saying*: But *Jacob* was in earnest, and the Agreement was executed.

Now *Laban* with great Craft, that very Day, separated all the He-Goats that were particoloured, and had great Spots, and all the She-Goats that had little and great Spots, and all that had some white in them, and all the brown among the Sheep; and those he put in the keeping of his Sons: *And he set three Days Journey between himself and Jacob* (i.e. between the Cattle of *Laban*, which his Sons kept, and the Cattle of *Laban* which was to be under *Jacob's* Keeping;) for the following Words are, *And Jacob kept the rest of Laban's Sheep*. Now here was all the Craft of *Laban's* side imaginable; for when all the He and She-Goats of Spots or particoloured were removed from *Jacob's* Flock, and all the brown among the Sheep, there seemed no Probability left, that when all the Males and Females were of one Colour, the Young Ones should be of diverse.

Now here, where *Laban's* Craft does end, *Jacob's* Philosophy begins: He knew that Brutes are susceptible of Impressions from Fancy and Imagination, and that external Objects operate on their sensitive Faculties, as well as they do on the rational;

nal; especially at that time when the Fancy is raised to an uncommon Degree, as it certainly is in Copulation: And he thence concluded, that the Idea or Image of the Object laid before them at that time would so affect their Imagination, as to operate on the Bodies of the Young Ones, and give them the same Colour: Whereupon he took Rods of green Poplar, and of the Hazel and Chestnut-Trees, and pilled white Streaks in them, and made the White appear which was in the Rods: And he set the Rods which he had pilled before the Flocks, in the Gutters, in the Watering-Troughs when the Flocks came to drink. And the Males then covering the Females, the Flocks conceived before the Rods, and brought forth Cattle rin-straked, speckled and spotted. Thus the Colours of the pilled Rods with white Streaks impressed such Images on the sensitive Nature of the Cattle, that they brought forth Young Ones of the same Colours which they beheld at the Time of Conception: So powerful is a strong and vigorous Imagination to impress Images on the sensitive Nature, and especially such with which the animal Spirits or Cloathing thereof, are tinged at the time of Impregnation.

THE Text goes farther, and says, that *whenever the strong Cattle did conceive, (i. e. those who coupled in the Spring) Jacob laid the Rods before the Eyes of the Cattel in the Gutters where they drank, that they might conceive among the Rods. But when the Cattle were feeble (i. e. those which coupled in Autumn, whose Young Ones were generally weak) he put them not in (i. e. the pilled Rods); so, says the Text, the Feebler were Laban's, and the Stronger Jacob's, that is to say, the feebler sort were all of one Colour, like the Males and Females by whom they were engendred, Nature following her own Course, not being perverted by Art.*

THE Case of Mankind I have already shewn to be of the same sort; that we come into the World with the same Affections and Dispositions which our Parents had, from whom we received our Being, evil and polluted abundantly: And what adds still to our Impurity, we are beset with an infinite Number of sensible Objects, which move, entice, and steal away our Affections, and almost undo us, before we know where we are, or to what End we are born; before we come to any thorough Consideration of ourselves and our Danger.

AND now what is our Remedy? how shall we extricate ourselves? Our great and constant Care must be to keep our Minds pure and undefiled in every respect, and particularly as to the reigning Sin of Uncleanness, the great Bane and Ruin of Man, in Body, Soul, and Estate. To obtain this, let the general Conversation of every Person be with those of the same Sex, and such as are strictly chaste, modest, and virtuous; not hearkening to any lascivious Tales, which ever tend to fire the Blood and Spirits, and corrupt the Minds of young People; if possible, not to entertain any unclean Image, nor cherish any impure Thought, which wonderfully taints the Mind. In all Vacancies from Business or leisure Times, let the Mind be employed in meditating on useful or holy Things, on Matters Religious, Civil, or Philosophical; let God be uppermost in all our Thoughts, and let us recur to him on every Occasion; God, the inexhaustible Fountain of immense, eternal Glory, Wisdom, and Love, abundantly sufficient to fill the most capacious Soul in Heaven or Earth; so lovely, so adorable, so munificent, so gracious, that one can never be weary of thinking on his Attributes, and raising Monuments of Praise to him, in all Places, and at all Times.

DISCI-

DISCIPLINE the Body with regard to Meat and Drink, and every Pleasure of Sense. Abstain from every thing that may inflame Lust, or excite any remaining Seeds of Impurity, the first Motions whereof are to be most heedfully guarded against and corrected: Not to permit any unclean Imagination to have any Harbour or Entertainment in your Breast; and let an unwearied Diligence be used to furnish the Mind with clean and pure Ideas, thereby excluding the very Shadow of Unclean-ness.

FOR Instance, think on the holy Conversation of Angels and blessed Spirits in Heaven; and that in a short time we must put off this Body of Flesh, with all its Instruments and Defilements, which contaminate the Soul; and that the Mind will continue to have the same Appetites and Desires in a separate State, which it had when joined to a carnal Body. Consider, that the Impressions made on the Mind by indulging the Senses, must needs be lasting, because these Impressions become natural, and consequently convert the Mind into the same Nature. Think how exquisite the Misery of those unhappy Wretches will be (exclusive of Hell-Fire) whose Portion is the Rage of burning Lusts, eternally vexing and tormenting them; and so much the more tormenting, for Want of sensual Organs to quench and satisfy the Appetites, to abate the Fury, or discharge the inflamed Malignity.

*Quid? demens manifesta negas? en pectus iniuste
Deformant macula, vitiiq; inolevit imago!*

THE Ideas of sensual Objects impressed on their Minds will remain fresh and lively in their Thoughts; and their Appetites will be then most voracious, when removed from the Diversions and Business of this World; for their Souls then will be like Men
pent

pent up in a Dungeon, who seeing no Light, nor having any Object to divert or entertain them, can live only on the Contemplation of their past Actions and Conversations, which having been vile and wicked, must fill them with Shame and Confusion, and make them even curse themselves for their Folly, as well as for their Sins. What Way can such turn themselves with Comfort? Whence can they have the least Prospect of Ease? A Night of gloomy *Cimmerian* Darkness, an eternal Night, a Night without Sleep or Rest, a Night that will have no End, to whom the Light of Day will never appear.

BUT besides the Fear of Punishment, there is a more ingenuous and manly Consideration with which to exercise and employ our Thoughts; that of the Loss of the Favour and Love of God, which is far better than Life itself; the Thoughts of losing the Favour of the most excellent Being in Heaven, are sufficient to damp, with ingenuous Minds, the most luscious sinful Pleasure whatever. Reflect on the mighty Blessings promised to those who have not *defiled themselves with Women*, which are *Virgins, which follow the Lamb wheresoever he goeth*; which were redeemed from among Men, being the *First-Fruits unto God and to the Lamb*. Remember that some have made themselves Eunuchs for the Kingdom of Heaven's sake; have so mortified their sensual Lusts and Appetites for the sake of God, that they have as effectually renounced and rejected them, as if they had been made Eunuchs of Men. This indeed is the true Way of mortifying, and what our Blessed Lord points to. The impure Desires of the Soul is the Offence against God. The parting or not parting with an Eye, an Ear, a Hand, or a Foot, or any other Part of the Body, is in no sort acceptable to the Eternal, who regards only the Mind, that that be
O pure,

pure, clean, and holy. Not as St. *Origen*, who through the Mistake of the Sense of Holy Writ, actually castrated himself: For notwithstanding Castration, the Mind may be as impure after it as it was before; and on the contrary, without Castration, a Person may exercise himself with clean, holy and pure Imaginations, which is the principal thing which God requires of us.

REMEMBER how emphatically St. *Peter* warns against Uncleanneſs^k, ſaying, *Dearly beloved Brethren, I beſeech you, as Pilgrims and Strangers, abſtain from fleſhly Luſts, which war againſt the Soul.* St. *Paul* tells us, that *to be carnally minded is Enmity againſt God.* So by the Judgment of theſe two great Apoſtles, this Sin fights againſt God and Man. St. *Paul* calls Fornication in Chriſtians a *joining our Lord Chriſt with an Harlot*; Chriſtians by a Metaphor being the Body, of which Chriſt is the Head. And thus far concerning the Sin of our Nature, which we derive immediately from our Parents, and all Mankind are apt to fall into.

Secondly, I AM now to conſider how to free ourſelves from habitual Sins.

THE Origin of theſe is the Pollution which we brought into the World with us, and which hath been improved and heightened as we grew up through bad Education, ill Principles embraced, bad Examples, and naughty Converſation; whereby our Minds are become more and more defiled, and our Offspring is in Danger of being more and more degenerate. Yet notwithstanding our native Impurity, and the Ideas and Impreſſions of vile Images on our Souls already deſcribed, which raiſe in us ſo many baſe Diſpoſitions and Inclinations;

^k 1 Pet. ii. 11.

God, in great Mercy to Mankind, has not left us so destitute, as to permit us to be entirely abandoned to our Lusts, not without a Check to our Sins, or without any inward Sense of Goodness. No; the Seeds of Virtue are so rooted in our Nature, that they will frequently bud forth and exert themselves, do what we can; that pure Spirit of Life, which God first breathed into *Adam*, is not totally suppress'd; what we call Conscience is still a Monitor to every Man; and such is the natural Power and Prevalence of Virtue, that Men cannot love Wickedness for Wickedness Sake; but because of the false Colours wherein it is represented, they cleave to it: Paint out the one and the other as they are in their own Nature, and it will plainly appear, that the Divine Ideas of Virtue and Holiness are not so far effaced, as that any Man never so vitiated, can really and heartily embrace and love Vice, and detest and abhor Virtue. But it is hard to take Virtue in the Abstract; let us therefore consider it as it is the Exercise of human Nature, the genuin Operation of a good Mind.

NONE will doubt, but a good Man prefers Chastity, Integrity, Charity and Temperance, infinitely before Lasciviousness, Knavery, Cruelty, and Drunkenness; not only because these Vices do tend to ruine and destroy the Honour, Health, and Estates of Mankind, but upon a nobler Principle, because these Vices do debase and dishonour the human Nature, and level us with Beasts, with Goats, Foxes, Tigers, and Swine. Even the *Debauché*, in his cool Temper, will value a virtuous Woman before a lewd one. If he is to marry himself or a Kinsman, he will get a virtuous rather than a vicious Woman: If a Knave and an honest Man are set before him, he will pay a greater Regard to the honest Man than to the Knave: Nay, Knaves hate Knaves, like two of a Trade that sel-

dom agree. How do the Cruel rail against those that oppress? And a Sot shall blame one that is a greater Sot than himself. So that it seems to me, that all Mankind do agree that Virtue and Honesty are most eligible and best, but with the Poet they follow nevertheless that which is vicious,

*Video meliora, proboque,
Deteriora sequor.*

How comes it then to pass, that Men become actually vicious, allowing themselves in an habitual Course of Sin which inwardly they disapprove? It generally happens thus: Our Senses are the first Faculties we employ; these have Passions and Affections of their own, to the Use and Exercise whereof somewhat we call Pleasure is annexed, which fall in with our youthful Inclinations to those sensible Objects which are aptest to engage that unthinking Scene of Life, and so we are transported with these Delights, and for many Years deceived with the Pleasures which in our foolish Imaginations we fancy them to afford us; and by this means our sensitive Nature, which should be in Subjection to the Government of the rational, gets the Power and Dominion over us.

Our Reason becomes weak and feeble, for want of using and exerting it as we ought; and neglecting the Consideration of Religion, we fondly employ our Thoughts either in the Exercise of politick Virtues, or contriving so to regulate our Vices, that they may not clash with our secular Interests; or how we may make both the one and the other administer to our Pleasures. Thus our Indulgence to sensual Gratifications greatly defiles and contaminates our Minds; and these Gratifications make such lasting Impressions of Impurity on them, that the Ideas of Vice which they raise, betray

betray us into actual Guilt, and we cannot efface them without great Sorrow of Heart, and strong Resolutions of Mind, and without the powerful Aid of the good Spirit of God co-operating with our fervent Prayers and unwearied Endeavours.

THE Difficulty of conquering inveterate Habits is truly great, but generally not insuperable; wherefore, whatever the Habit of Vice is, let the Person consider it in its native Dress, stript of all those imaginary Pleasures and Beauties, wherewith an heated Fancy is too apt to adorn it, and then he will certainly find himself deluded with imaginary Delights, and that there is no true Enjoyment in what he loves; that the Pleasure is not in the Rattle so much as in the silly Fancy of the Child. In short, the Sum and Substance of all the Delights of Sense, is not one Jot more than *Titillation*, a delusive Amusement, an imaginary Entertainment. This I will prove by running over the Manner of Enjoyment of all our Sensations.

THE Eye is pleased with seeing fine Colours and Figures; the Ideas of these are carried by the Organ of Sight to the Brain, where they are lodged to think on when we please, which in their Passage thither give us some sort of *Titillation*; and in our Reflections on the Objects themselves, when absent, by the Power of the Ideas in our Mind we find some faint Delight.

THE Ear is pleased with hearing musical Sounds, the soft Air gently moving on the Organ of Hearing, gives it for that Moment a tickling Pleasure.

SMELLING of sweet Scents is nothing but the *Effluvia* of sweet fragrant Particles of minute Matter, that touch upon the soft and tender Nerves in the Nostrils, and thereby give them a *Titillation*.

TASTING is the soft Motion of some agreeable Food or Liquor over the Palate, that tickles as it goes down.

TOUCHING in the most pleasing manner, is nothing but the gliding of soft oily Particles thro' an Organ of many soft, close, tender, and sensible Nerves, which tickle as they pass. And now what is all this Pleasure of Sense, that a thinking Man should stoop so low, as to accept of, much less to run any Hazard for it, being of a very short Continuance?

BUT there are Vices spoke of in Holy Writ, that do not properly fall under the Consideration of Sensuality, and therefore what I have been saying may not reach them; for besides Sensuality, there are the Vices of Earthliness and Devilishness.

BY Earthliness is meant Covetousness; and by Devilishness, Pride, Malice, and Revenge. Let the Covetous consider, that Nature is content with a little, and therefore we need not desire much. That Silver and Gold have no real Worth in them, but only for their Usefulness. That since the Covetous in Truth enjoy but very little, there is no Need or Reason for their craving much. That Covetousness carries with it always great Fears, Distrusts, and Jealousies, that sowre and imbitter Life, that it hinders us from doing any thing brave or generous; it cramps our Enjoyments of the innocent Pleasures here in this World, and makes us entertain very mean ones of the next.

LET such a one by degrees bring himself into a Dislike-of, at least an Indifferency for Riches; which he may do, by declaiming frequently both alone and in Company against them; and by shewing the Danger of them, in stealing away our Hearts and Affections from God.

As for Devilishness, which produceth Pride, Malice, and Revenge, when I consider that these Vices have their Nature from the Devil, methinks I need not urge any Man to forsake them, unless a Man delights and desires to be like him. But these
Vices

Vices (as in truth all others) carry their own Punishment along with them: For how uneasy does Pride make a Man where-ever he goes, if he has not the Place he expects, if he has not Respect enough (as he thinks) paid him, he comes home angry and dissatisfied, and cannot rest? whereas the humble Man passes by all these things, and esteems them as Trifles. Malice is the Sin of Hell, that delights to speak of and do evil to others, out of Hatred and Detestation of human Nature: It is the black Sister of Envy, that wishes all Ill, and is grieved at the Prosperity of others. Revenge, Malice, Envy, and Pride boil in the Breasts of wicked People, and put their whole Nature into a Ferment and Disorder; they are the very Opposites to those Virtues that will recommend us to God in Heaven; and he who dies in the Habit of those Sins unrepented of, and has not his Heart diametrically changed, I believe will never come there: The Joys of Heaven such a Person can have no Taste or Relish of; he will be like a Foreigner in a Country, whose Manners and Language he knows not. To taste the Pleasure of any Place or Object, there must be a great Congruity between the Faculty and the Object, or the Faculty can take no Pleasure therein. Can a Man born blind have any Idea of fine Colours and Figures? or a Man born deaf have any Idea of harmonious Sounds? No more can a Man that dies in the Vices above find any Joy if he were in Heaven.

THE Sins above are of so vile and detestable a Nature, that the naming them, or barely representing them in their natural Colours, is enough, one would think, to make Men loath and detest them. And he that is so defiled, as to have no Dislike to a Vice when it is represented in the Abstract in its proper Colours, and when the Passions and Affections of a Man are cool and sedate,

will never be won by any human Method to forsake that Sin, and cleave to the contrary Virtue.

BUT since I propose under this Head to shew how we should free ourselves from those Sins we have habitually committed, it is not, I think, enough to establish a negative Righteousness or Abstinence from the Evils we are prone to, but we must advance to an active positive Virtue: For when the evil Spirit was thrown out of the Man, he sought for some Residence abroad, but finding none convenient for him, came back to his old Habitation, which finding swept and garnished, prepared for him (by his Return to his former wicked Life) he with seven more evil Spirits entred again into him, by which the latter Estate of that foolish wicked Man, became worse than the former.

'Tis not sufficient to conquer and subdue our sensual Appetites and Affections, but we must in the room of them plant virtuous and holy ones. *Non progredi est regredi*, is a true Rule in Divinity, and so it is in all Arts and Sciences.

THE Soul of Man is a busy, active Principle, it will be always thinking or doing something or other; and if it is not employed in doing what is good, it will certainly fall into the Commission of Evil: Neutral, indifferent things seldom happen in human Life. Let a Man consider, that in Sin there is a natural Turpitude, a Baseness and Vileness, which a brave and a good Man should hate and detest for its own sake. That the Commission of any Wickedness, is not only a defiling and debasing of the Dignity of our moral Nature, but a real Injury in some Degree to the Community. Then let him raise his Thoughts higher, and consider the infinite Wisdom and Goodness of God in the positive and negative Precepts of his Law. That the positive Laws of God all tend
to

to advance Purity and Holiness in us, the Sanctification of our Nature, Illumination of our Understandings, and Liberty in our Wills. They are employ'd in the exerting Acts of Love to God, which brings mighty Pleasure to the Agent, and in imitating God himself here on Earth, in doing Good to Mankind.

THE negative Laws of God forbid us those things, which if we were wise we should forbear of ourselves, as being injurious either to our sensitive or moral Nature, or the Community. And though we are forbid some sensual Pleasures in the Degree we lust after them, yet I know no sensual Pleasure forbid absolutely in its Kind, but only in its Degree or Excess, which we are too apt to fall into. And this is done by the Goodness of God, for great and gracious Ends concerning ourselves, that we may not thereby disappoint the Methods himself hath prescribed, to make us happy both in this World and that which is to come.

MAN consists of a moral and sensual Nature: The moral is his true and proper Nature; the sensual is but the Case and Cloathing of the intellectual, a sort of Accident that is separable from it, and in a short time must be laid aside. So that whenever we resign ourselves into the Power of any Vice, or give it our Affections, we thereby disable ourselves from enjoying the most substantial and lasting Pleasures of the Mind, the proper Exercise of a rational Nature: So that God has by wise and excellent Laws forbid and restrain'd us from corrupting our Nature by these excessive sensible Enjoyments; not out of a Desire to hinder or obstruct our Felicity, but in infinite Mercy and Goodness to fit us, by our Abstinence from these Defilements, for the more pure and spiritual Enjoyments of our moral Nature, and to advance us to a greater Degree of Perfection and Happiness. Let this Con-

sideration

sideration run often in our Minds, that God intends and earnestly desires the Good and Happiness of all his Creatures; witness, his creating Man upright and holy in his primitive State and Condition; witness his sending his Prophets and other holy Men into the World, to convert Mankind to Virtue, and dehort them from Vice; witness the Divine Nature assuming Human for the Salvation of the World; the Goodness and Condescension of God herein being so transcendent and amazing, that it hath occasioned on that very account some Infidels to doubt; witness the Mission of the Divine Spirit, which as actually presides now over the Minds of good Men, as it did on the Apostles, though not in the same Degree. There is nothing God hath not done to make us happy, but the not taking from us that noble Faculty of Freedom of Will, without which there could be no Virtue, nor any Vice; and if God had done so, Man had not properly been a rational Agent, but a Tool or Machine driven about the World as a Feather is by the Wind.

MAN was created by God as the last and principal Part of the Creation, nay the whole Creation, the Heavens, the Earth, the Minerals and Plants, Beasts, the feather'd Fowl, the whole animal Nature seem all to be created for the Use and Benefit of Man: And Man alone was endowed with noble and excellent Faculties, that he might serve and adore his Creator; that he might contemplate the Divine Wisdom in making so glorious a World, and adore the Divine Goodness for the continuing the same for the Good and Benefit of Man; notwithstanding, by our bad Lives, we have justly incurred the Forfeiture thereof.

THERE are infinite Objects every day laid before us, or that come in our Way, that are proper Motives to excite our Praises and inflame our Love
to

to the Divine Majesty even by Persons of mean Capacities and the lowest Literature. When they walk the Streets, and see the Poor, the Wretched, the Lame, the Blind, the Dumb, and Imprisoned, and consider what better Circumstances of Life they are in, they may well cry out and say, What Obligations do we owe to the Divine Goodness, that has distinguished us from these miserable Wretches!

WHEN they walk the Fields, and see the infinite Works of God both in Heaven above, and on the Earth beneath; when they consider the swift Motion of the heavenly Bodies, or the diurnal or annual Motion of the Earth, the blessed Influences of the Sun, that brings Light and Heat to the lower World; the Stars, that are so many Marks for Sailors, they cannot but admire the Goodness and Love of God to Mankind, that hath done such great Things for us. When they behold the Earth inhabited by a numberless Variety of living Creatures, and the plentiful Store of Provision for them laid up by Providence; when they consider how the Plants are assimilated into the Nature of each Individual that feeds on them, becoming Flesh, Blood, Bones, and Marrow, and adding to every particular Part of the animal unto whom they are given for Food; when they reflect that the sensitive Nature is in a constant Mutation and Flux, every thing gradually emitting a Part of itself, and continually repairing and rebuilding itself by its proper Food and Nourishment.

WHEN they contemplate the Excellency of the Metals and Minerals, and Variety of precious Stones with which the Divine Munificence hath replenished the Bowels of the Earth, how can they be at a Loss to employ their Thoughts in the most innocent, useful, and delightful Manner, and raise a Monument of Praise to Almighty God for the same?

*

WHILE

WHILE the Mind is thus employed, there will be little room left for the Thoughts of Enjoyment of sensual Objects, especially of unclean Ideas.



The INTRODUCTION *to the* APPENDIX.



NATURE itself teaches us to consult the Happiness of our Children, insomuch that nothing is more grievous to Parents, than to see their Children weak in Mind, or deformed in Body ; and since I have shewn at large that the Faculties of our Souls and Bodies are generally formed according to the Disposition of the Parents, especially of the Mother, in the natural Formation of the Infant, while pregnant ; I hope it may be of some Use to offer my Thoughts touching the Management of Ladies during their Pregnancy, that others more learned may improve thereupon.

The APPENDIX, *shewing how Women pregnant should be address'd to, and comport themselves, during their Pregnancy.*

A GENERAL Rule in this Case cannot be given touching all Women ; for the Quality and Estate of Women very much differing, the Addresses to them must vary according to their respective Qualities.

I WILL place them under three Heads or Estates, and those three will in a manner reach the whole Sex, those especially whom this Treatise concerns.

First,

First, I WILL consider the Estate of a Queen or a Princess, or a Lady of the first Quality.

Secondly, THAT of a Noble Woman, or a Lady of great Fortune.

Thirdly, THE Wife of a Gentleman of a small Fortune, or the better sort of Traders.

For as to the lowest of the People, few of them can read, and those that can seldom use it; nor do I intend this Discourse for such, and therefore write not to them; yet something however under the third Degree may concern them.

First, As to the Estate of a Queen or Princess, or a Lady of the first Quality.

I MUST premise, that the Ladies I am speaking of have good Sense and Spirit, do read, and take some Delight in it, and that with Attention.

THIS being the general Qualification of the Ladies I am to treat of, I now apply myself to the Manner of their being attended on, and for the Government of their Minds.

FIRST then, as to a Queen or Princess, &c. Let all the kind and pleasing Addresses be made to her, and nothing, if possible, be laid before her, that may ruffle or discompose her Mind.

LET her go to Bed with soft and charming Musick, and let even the Sweetness of the Air lay her Highness to Sleep; and let her be awakened in the Morning by soft Musick, gradually arising to brisk and chearful Airs. Let Persons of the best Sense and finest Parts of each Sex attend upon her Highness; whose Conversation is useful, learned, serious, and religious. Let her Majesty begin every day with God, offering unto him the first of her Thoughts and Affections, remembring that Morning and Evening Devotions keep the Fire on the Altar continually burning. Let her Highness possess

fills her Mind with an intimate Sense of the excellent Perfections of the Eternal, such as may engage all the Powers of her Soul to revere and love him, always remembering that the Crown her Majesty wears, and the great Honours she is advanced to, are entirely owing to his indulgent Providence, and consequently that she is a much greater Debtor to Heaven than other Persons: upon which account her Love and Gratitude to God should be greater than theirs. Let her Highness avoid all Reading that may hurt Religion, or any wise taint the Mind, or fill it with trifling Amusements; the Books of Divinity (the Bible especially) and Morality are first to be digested. Biography, or the History of the Lives of great and famous Men, is an useful Entertainment not to be neglected. But because the Lives of single Persons, though esteemed of great Honour in the World, are full of many Blots and Stains, if not of abominable Practices; such as the *Twelve Cæsars*, writ by *Suetonius*: Nor are the Lives of *Plutarch*, or others, the Copy I would have her Highness imitate; Murders, Rapine, Violence, and Uncleanneſs being a great Part of those Heros Actions: I will therefore venture to draw the Hero, as to Person and Mind, such as I think most fit for her Majesty to entertain her Mind with from the Time of her Conception to the Birth, that by the Operation of her Fancy on such an Object, she may so frame and dispose the Mind and Body of the *Fœtus*, as to give it an excellent Spirit, and a comely and beautiful Body: So knew I a virtuous but plain Lady, whose other Children were somewhat plain, by sitting often, while pregnant, in a Pew in a Church, with a very beautiful Woman, whom she greatly gazed on, fancied, and often talked of, brought forth a Child very beautiful, and extremely like that pretty Woman she used to gaze on.

I MUST

I MUST premise, that were the excellent Characters of his Royal Highness Prince *George*, and the incomparable Lady her Royal Highness the Princess, truly published by a good Hand, I would go no farther for an Idea of two most illustrious Persons, for the Formation of Princes that might adorn the *British* and other Thrones as long as the World shall endure: But having not the Honour of being known to them, and not being able to speak of their excellent Qualifications of my own Knowledge, I shall proceed in my own Way; wherein however I must describe some of those Excellencies reigning in the Prince and Princess, that have shined so brightly and diffusively as to reach that Corner of the World wherein I dwell. It will be hard to describe the Person of any Man so lively to any Woman's Fancy, as to give her a due and proportionable Idea of his Figure and Person: To do it in too beautiful Colours, may have its Inconvenience; since therefore in every Court there are some fine and comely Persons, I may leave this Figuration of the Body of the *Fœtus* to the Lady's own Observation under the Rules following:

If the King or Prince her Husband is a Man of a very fine Presence and Address, of a graceful Mien, and comely majestick Look, well shaped, somewhat tall and well proportioned, especially having a good Degree of Wit, which will illustrate and adorn the Beauty of his Person; then let the great Lady go no farther for the Formation of the Body of the *Fœtus* than her own Husband, and let her talk and think of his Person, during the Pregnancy especially, with all the Advantages and Helps that a witty Fancy and Imagination can suggest. If there be some little Defects in his Person, let the Power of her own Imagination cover and amend the same, which Fancy can easily do; for I
would

not have her launch out in Imagination for foreign Aid to beautify the *Fœtus*, if by any means she may be supplied at home. To avoid giving Offence, I'll set down the Description of a comely Person as to his Person and Mind, fit, as I conceive, for the Dignity of a Crown.

LET his Person be rather tall than low (tho' *Alexander* the Great was a little Man;) his Feet and Legs of a due Proportion with his Body; his Body neither too gross nor too slender, but of a due Mein; his Head rather erect, than looking downward. Let his Face not be ruffled with Frowns, as if he was always angry; nor smiling, as if always pleased; but let a settled, well-composed Air always dwell in his Face. May his Looks be great without Pride, of a masculine Goodness, without the Softness of Effeminacy; may his Walk be steady and manlike, not fluttering like a Fop, but yet not too stiff. His Address of a majestick Greatness, to keep off the Crowd; but mix'd with such a Degree of Sweetness and Goodness to encourage the Modest to speak to him. Let his Speech be slow and judicious; let him always affect Brevity; Oratory and Rhetorick are too mean for a Prince, they better set off a Pedant: Let his Discourse, his Speeches, his Answers, his Letters, and all his Conversation, be good and substantial Sense, crowding much in a few Words, and not talkative: But this may fall under the Consideration of his Mind, which I am next to speak to. But before I leave this Advice, let me add this, that the great Lady or Princess frame in her Mind a Person qualified after the Manner above; a lively Fancy and quick Imagination, a long Thought on this Object, dress'd up in the Mind by the Power of the Imagination, may so form and dispose the *Fœtus*, as to incline and frame his very Person according to this Representation, which

which I shall not need to prove again, for I think I have done it already.

As to the Mind, that takes its first Impressions from the Operations of the Soul of the Mother; as her Fancy and Imagination work, as she thinks, talks, and acts, so is the Infant disposed, which it shews forth when it comes to light, and to exercise the Actions of human Nature; all the same silly and weak Reasonings, or all the wise and judicious Conversations, with which the Mother exercised herself during the Impregnation: And so are the Desires and Aversions of the Child to the Things of this Life much the same by Nature with what those of the Mother were when big with it. Some of these, indeed, we conquer and master by the Strength of our own Reason, when we come to the due Exercise of it; and sometimes a good Education, which gives often a new Turn of Life to the Child, enables it to overcome the maternal Impressions: But generally we are all what we brought into the World with us, and have the same Appetites and Affections, and the same Aversions, and in fine the same Dispositions which our Mothers inclined and disposed us to, during our Formation in the *Matrix*, and which we call our natural Inclinations, or the Sins of our Nature.

THIS being so, in painting the Mind of my Hero, I must advise the great Lady so to think and exercise her Mind, as may be most likely to produce a Child endowed with Princely Virtues.

LET her Thoughts therefore be somewhat like these. Let the great Lady consider that God, who is infinite in Power and Majesty, is so too in Munificence and Bounty: That the Divine Justice is most perfect; but yet his Mercy, which is infinite, does always sweeten and allay the Rigour of the Divine Justice. That God is Truth itself, and abominates a Lie, and delights infinitely in

doing Good to his Creatures, and is full of Wisdom: That Kings are styled *Gods* in Holy Writ, and are chiefly to imitate the Divine Perfections. Having this Notion of the Divine Majesty, let the great Lady frame and exercise her Mind on such Operations as these; and by bringing down the Infiniteness of these Perfections in God to the finite and practical Virtues and Qualifications in Men, let her Thoughts be as noble and great as she can fancy and imagine them, during all the Time of her Impregnation.

LET her fancy Countries and Kingdoms laid waste and desolate by the Cruelty of oppressing Tyrants and Robbers, and an Hero arising from her Lap that rescues oppressed Mankind, and restores them to their lawful Rights, Liberties, and Privileges.

LET her consider and resolve, that not enlarging of one's Dominions is a just Cause of War, and that 'tis the most base and vile Thing in Nature, for a Prince that is mighty and powerful to invade his Neighbour's Dominions on a frivolous Pretence of Affronts and Injuries, and Diminution of I know not what Glory, when the true Ground is, only because he is able to do it. Let Dissimulation, that vile Art of King-Craft, be detested by her; and let her abhor a Lie, or even a mean Shift: But let prudent Silence govern her Mind, or a witty Turn divert the Question, when Truth is not fit to be discovered; and let her practise this Way even in concealing Truth sometimes of no Importance, that she may the better disguise it when it is not convenient to be made known.

LET the great Lady's Rewards be rather proportioned to the Greatness of her own Mind, than the Merit of the Person on whom they are conferred: But Discretion here must be Judge; for a lavish Bounty is rather the Mark of a weak Person, than a great one. Let the great Lady frame her Ex-

pences within the Bounds of her Revenue, and always have a Year or two of it in her Coffers before-hand ; for Necessity puts Princes, as well as Subjects, on low and mean Actions, and often subjects them in this and other mixed Governments to mean Condescensions. Let the great Lady glory rather in the Love of her People, than in standing Armies ; let her look upon her People as her Children, and endeavour to promote their Welfare and Happiness as her own, rejoice in their Prosperity, and have no Interest distinct and separate from theirs. Let the great Lady suppress all Vice in her own Household, and discountenance it in Men though ever so great ; and fear not their Combinations or Power on that account ; for the Almighty God will most assuredly protect her herein. Let Reformation of Manners, and promoting the Honour of God, be the Intention of her Mind, through all her Dominions, and let it be exerted with Vigour and Prudence. Let Men of Virtue and Honour be in all Places of Trust ; and as she will not invade the Rights and Properties of her People ; but make the Law of the Land the Rule of her Actions, so let not the great Lady part with any of the *Regalia* or Prerogatives of the Crown, unless the keeping them is a manifest Hurt to her People, and let them then be purely her own Gift, and by no means extorted from her by her People by Clamour and Noise. The first Beginnings of unjust Clamour ought to be suppressed, and not gratified ; for naughty People will grow on such Concessions. Let the Operations of her Mind be generally exercised about noble and great Objects, and not mean, effeminate, and trifling ones : Let Justice, Truth, Mercy, Munificence, Fortitude, Purity, Nobility of Thought, and the Love of God be the Desire and Intentions of her Heart, and the Subject of her Contemplation.

And let the great Lady fancy often, during her Pregnancy, a Royal Infant born with these noble Qualifications, and with so great a Genius; and when the Infant shall arrive to the least Measure of Understanding, let it be committed to the Care of Persons endued with the like noble Qualities, who may confirm the excellent Impressions it received from the Mother, and gradually improve them to the great Purposes designed by Providence, in giving to the World noble and excellent Kings and Queens for the Government of it.

Secondly, OF the Treatment of a noble Woman, or a Person of great Fortune, during her Pregnancy.

THE Difference between a Queen or Princess and this Lady, consists rather in the greater Retinue, more splendid Palaces, and extensive Dominions, than in the Enjoyment of the necessary, convenient and princely Satisfactions and Delights. So that the Lady of Honour being endued with a Mind and Fortune suitable to her Quality, should be treated with the same Attendance and Application as before directed for the Princess, with a little Variation of Condescension; and with the like Sentiments for the Exercise of her Mind during her Pregnancy, with Allowance for the Difference of Quality; only let her imagine and believe, that great Men are rather the Standards of Virtue and Honour, and Examples to lower People, than Princesses: For princely Virtues are not practicable by the People, nor do they see or know much of them; but the Nobleman moves in a lower Sphere, and therefore is more gazed on, and oftener seen by the People.

LET this Lady therefore consider, that she is to bring forth a Creature that is to be the Pattern of Honour, Truth, Fortitude, Generosity, Justice, and

and Mercy to the greatest part of Mankind; that as he approaches near in Dignity to his Sovereign, so he ought to resemble his princely Qualifications, and to detest the mean Arts and Shifts of little People; and that as he is of a middle Station, between that of a Prince and Plebeian, so he ought to exercise himself publickly, in all politick, or civil, and moral Virtues, and with a due Veneration of the King of Heaven.

THE Encouragement of Men of Wit and Learning, and of Arts and Sciences, seems to be the proper Sphere of Action for Noblemen: Thus *Horace* had his *Mæcenas*, and *Virgil* his *Pollio*, that were Noblemen, for their Patrons. These Persons ought to exercise their Power in defending the Weak that are injured, from the Oppressions of cruel Knaves, and screen the Innocent from Danger. They are to assist the Prince in his Exigencies, to support the Royal Dignity and Prerogative, when invaded by the Commons when insolent; and when the Weight turns the Scale the other Way, when the Prince invades the Rights of the People, then they who have Access to his Royal Presence, are with Courage and Modesty to represent to him the Danger of such Actions, to dissuade him from prosecuting such Designs, and in the interim, by the Authority of their Persons, to keep the People quiet till Matters can be reduced to their ancient Basis. 'Tis too mean for them to court the Populace, to make a Party against the Court, to set the Country and Court at Variance, which should be one. They are to know, that not a Parchment Writ, or Patent with long swelling Titles, or a Coat of Arms of many Quarters, nor the Possession of many Manors, or a Lieutenantancy of diverse Counties, do give them a real Power and Authority with the People, but a noble, generous, and honest Way of Life.

LET the Noble Lady therefore form her Mind after, and satisfy her Judgment in these Things, and consider a Nobleman, of a princely Mien and Address, exercising his Life in these Actions. Let her think, how pleasing a thing it is to give, and to be generous, and kind to the Needy; let her prevent the Modest, by presenting before they ask; and rather intreat to accept, than haughtily to give. Let an Air of Sweetness, rather than Greatness, flow in the Face of this Person, unless she can make them compatible; and let her use Mankind, her Inferiors, with Courtesy and Humanity, rather than with Stiffness and Reservedness.

AND as for the Nobleman her Husband, let him religiously pay his Debts, and not live above his Income, but lay up one third of it to provide for Exigencies; and keep a good Decorum in his Family, that daily Prayers be there celebrated, rather out of Devotion and Piety, than Grandeur. By no means let him use the Power and Authority of his Person, nor of his Estate, to be instrumental to violate the Chastity of young Women, but rather let him abhor such an Impiety; to turn the Blessing of Heaven (for which he ought to be eternally grateful) against God himself, *i. e.* his holy Laws. Nor let the Privilege of his Person be the Cause of any Acts of Injustice.

SUCH Notions as these, of which Books of good Life are very full (such as those of the excellent Dr. *Lucas*) ought to fill the Head of the Mother at all times, but especially when pregnant; that she may impress the same Ideas on the Mind of the *Fœtus*, and bring forth a Child of a noble and princely Disposition, whose Education, if it is agreeable to the Sentiments I would have the Mother exercise herself in, cannot (humanly speaking) but build up a Child, and make him of a wise and noble Disposition.

Thirdly,

Thirdly, OF the Treatment of a Wife of a Gentleman of a small Fortune, or the better sort of Traders during her Pregnancy.

THIS Woman is not much to be address'd by Servants or others, but to be an Agent in the Affairs of her own Family, and to look after them with Diligence by the Designation of her Fortune, and the Providence of God. So that the Kindness and Ease of Life, which she is to hope for, is to be rather the Result of her Husband's good Nature and Humanity, and his Tenderness of her, than any Courtship or Deference to be paid to her by Dependants or Domesticks: But what is wanting on that side, ought abundantly to be supplied by the great Love and hearty Affection which her Husband ought to pay her, and, if he be a Man of Parts, even Courtship; yet in regard she has some Servants I shall advise what Deportment ought to be made to her in that respect.

1st, BY the Servants she has.

2^{dly}, BY her Husband.

3^{dly}, HOW she ought to exercise her own Mind during her Pregnancy.

THOUGH let me here offer once for all, that it being somewhat difficult for a Woman to alter and change the Operations of her Mind on such a particular Occasion; it would be best for her and the other Persons I have before mentioned, to fit and prepare their Minds beforehand, and to set and put them in a Way of Thinking after the Manner I have been speaking of, that it may become natural and easy to them, and as the proper Result and genuine Operation of the Mind to think and meditate as I have before advis'd: For by how much

The Mother is Mistress of her Passions and Affections, by how much she has advanced and raised the Dispositions of her Mind to a noble and generous, to a chaste and virtuous, to a sincere and honest, to a religious and divine Frame, and that fixed by Length of Time and Habit; by so much will the uninterrupted and constant Operations of her Mind on these Objects rule and sway, direct and govern, and even obstinately fix the Ideas of these things in the Mind of the *Fœtus*, scarce ever to be effaced by the worst of casual Conversation; unless the poor Creature is bow'd down by the most unhappy Circumstances, to dwell constantly with the worst of human Nature.

1st, As for the Deportment of her Servants to her, let her Husband use all possible Means, Care, and Endeavour that they study, at the Time of her Impregnation especially, to please and humour her; that no fowre or indecent Language, no rude or unbecoming Behaviour, discompose that even and sedate Temper, which I would she should be always of during this Time; that she be treated by her Servants and Acquaintance with a Respect even above her Quality.

2^{dly}, As to her Husband's own Regard for her while in the Condition above, and indeed at all times else, let it be with Tendernefs and good Nature, with a sincere Love and Affection, not with Roughness or Sovereignty, but with a kind, indulging, and easy Address. Let him delegate to her a due Proportion of Power for her to exercise in her Family; and if she is of a tender and soft Spirit, let her by no means be cowed or check'd for little Indiscretions or Slips; for if you thus suppress and check the tender Spirit of such a Woman, if she happens to have some Degree of good Sense

Sense with that Tenderness, the Child will certainly be a Coward or sheepish; and if the Softness of her Nature be accompanied with an easiness of Understanding, the Child will be little better than an Idiot, or of a very weak Mind. By all means therefore keep up her Spirits during this Time especially, and entertain her not with a trifling or sordid Conversation, but with a good, rational, masculine sort of Discourse. Represent to her the Baseness of all dishonest Actions, and the Meanness of little Tricks or Shifts, and the Vileness of overreaching any one, that has less Sense than herself, and raise her Soul above them. Inculcate the Excellency of a pure Mind, and the Dishonour of defiling it; and there is a Time for Abstinence. Teach her to exercise Plainness and Sincerity in her Discourse, and to manifest Truth and Goodness rather than Craft; for 'tis better to be a good than a subtil Woman.

‘NOR do I think that the Art of Conversation consists in an open and appearing Plainness, with a secret Reservedness, as little appearing as possible: For why must Mankind be always on the Reserve and in Disguise, under the Pain of acting what he is not? Wisdom will never be guilty of Folly, nor Truth (properly spoken) incur Shame.’ Let an honest and upright Conversation therefore, regulated by the Rules of Prudence, be the constant Exercise of her Mind, and let her abhor the Meanness of a Lie.

3dly, As for the Operations of her Mind, they may be distinguished into these four Parts:

* Archbishop Tillotson's Sermon on the Government of the Tongue.

1. How she is to think of and behave herself towards God.
2. TOWARDS her Family.
3. TOWARDS her Neighbour.
4. TOWARDS herself.

As to the first, let her assuredly believe that God governs the World, and that nothing happens to Man by Chance, but all things happen to us by a wise, over-ruling, permissive, or directive Providence; on which account let her be content and satisfied with whatever Dispensations God shall think fit to allot her, believing they flow from an all-wise, and most gracious Being, that is most tender of his Creatures, and designs our Happiness both here and hereafter, and would certainly effect the same, did not our Sins intervene and stop his gracious Hand of Mercy, and divert it to his Justice. Wherefore let her look on the Divine Majesty as the most amiable and desirable Being, and that since all the Good she receives, flows from his Bounty and Kindness to her, and all the Ill she avoids, both moral and natural, by his Care and Providence, let the Emanations of her Mind be filled with continual Gratitude and Praises; even in the Night when she awakes, as well as in the Day, which will be no less pleasing and delightful to herself, than acceptable to the Eternal; for to exercise an Act of Love is a Pleasure to the Person that does it, as well as to him to whom it is given: And this is infinitely beyond all the sensual Pleasures in the World; for they have at best a Weariness and Dulness as the Result after Enjoyment, as a sort of natural Punishment for indulging too much to Sense: But this brings with it a constant Light and Cheerfulness in the Mind, a Pleasure that has a delightful Remembrance when past, without any
Mixture

Mixture of Pain. And this seems to be the Pleasure and Happiness of our Nature that God designed for us, as being the greatest we are capable of; and that his Divine Wisdom has only so denied us sensual Pleasures, so ordered us to regulate and govern them, as they may not interfere with, nor disappoint us of, those more excellent and lasting Pleasures of the Mind. Let this Sense of the Divine Love move her to an universal Obedience to the Divine Law, and let her know, that we can no way so well express our Love to the Eternal, as by our Obedience to his holy Laws: Let her consider the Justness and Reasonableness of them, and when her Understanding is first convinced, then let her Affections be raised to love them.

2. How to comport herself towards her Family. Here she is to consider herself in a twofold Respect: First, as an Inferior in respect to her Husband; secondly, as a Superior in respect to her Children and Servants.

As to her Husband, she is to comport herself with a decent Humility and Respect, but without Dread or Fear; not to assume the Authority that belongs to him, but to keep to her own Province; To love him rather with Discretion than Fondness; and if he has a blind Side, as most Men have, to cure him of it, if possible, by Reason; if not at once, at fitting Opportunities; but if the Disease is incurable, not to oppose him in it, but to divert it by Raillery, or let it pass by Connivance.

As to her Children, let her exercise over them the Authority of a Parent, mixed with the proper Love of a Mother; and let her use them to Reason betimes, by asking prudent Questions, and shewing them their Mistakes in their Answers: By this means she will do two things at once, *viz.* enlarge the rational Faculties of her own Soul, and wisely instruct

instruct her Children : Let her impress on their Minds a true and pure Idea of God, as their Understandings are capable of receiving it, and acquaint them with all social Virtues.

As for her Servants, let her use them according to their Dispositions; if mild, with Tenderneſs; if stubborn, with Severity, till they become reformed.

3. As to the third, of her Deportment towards her Neighbours; let her avoid talking of other People, eſpecially of ſaying the worſt of them. Let her do them all the good and ſubſtantial Offices of Kindneſs ſhe can; and cover their Faults with an handſome and ingenious Excuse, where ſhe can't amend them.

4. As to the fourth, the Government of her Mind with reſpect to herſelf. Let her entertain her own Mind with pure and clean Ideas; and let her Indulgence to her Huſband be rather a Submiſſion to his Authority, than otherwiſe. When ſhe is under any Difficulty of Action, let her conſider what the Virgin *Mary*, or any other extraordinary Female Saint would do in her Circumſtance, and then let her act accordingly. Let her not be anxious or ſolicitous for the Things of the World; for ſince the Care of the Proviſion for the Family is properly her Huſband's Province, ſhe may with more Moderation and Temper regard it; but if he proves careleſs, ſhe ought to aſſume the Care, for he has incurred a Forfeiture. Let her be aſſured, that when ſhe has done her Duty, ſhe is not to be much concerned for the Succeſs; for that when we diſcharge our Office (if with Reverence I may ſay it) God will certainly, either in that Particular or in ſomething elſe that is better for us, do his: A Submiſſion to the Divine Providence, and Reliance

ance thereon, when we have done all we can, is the best Security for Success in all secular as well as spiritual Affairs.

THE exercising her Thoughts in, and the Practice of these things, will bring her to an admirable Frame and Disposition of Mind; whose Operations being constant and uniform, will make such a lasting Impression and Idea of Virtue on the Mind of the *Fœtus*, that he will be like another Saint *John*, consecrated in the Womb. And this happy Temper and Disposition being cultivated by a wise and virtuous Education, and by good Examples, will, morally speaking, unavoidably produce a Saint and Christian Philosopher.

I DO conceive, that the Immorality and Looseness, the Profaneness and Debauchery of this present Age, is principally owing to that Flood of Irreligion and Debauchery that came in, in a late Reign; for that then there arose such a Spirit of Debauchery, mixed with an Excess of Wit, Buffoonry and Knavery, and even Atheism, that spread itself throughout the whole Kingdom, that it became the Seed-Plot or Spawn of all that Generation of Men, that are now called Beaux, Fops, Rakes, Mohocks, rattle-headed Coxcombs, and profound Debauchés: And the Female Sex of that Generation of Men being as trifling and foolish, not to say worse, as the Males are vicious and lewd, if these two Animals should join together, as 'tis very likely they do and will, what a Generation of Creatures will the next Age produce? Add to this, that the Masquerades, *Ridottos* and *Passo-tempos* lately set up by the worthy Undertaker, and too much encouraged, will contribute towards the Destruction of the few Morals and little Virtue still remaining amongst us.

IF what I have offer'd shall tend to prevent that great Mischief, I shall be exceeding glad. If the
Light

Light I have set this Matter in be not clear enough, because of my Conciseness, wherein I have indulged my own Temper, I hope it will excite some more accurate and methodical Head to digest it into a better Form and Dress.

As for my Brevity in the Direction of the Operations of the maternal Mind, in the Exercise of all Christian Virtues and good Morals, I have this to say, that I intend not a System of Morals for any one, but general Heads; for there being so many Books of good Life and excellent Morals, writ by our learned Divines of the Church of *England*, such an Essay by me would have been wholly impertinent and needless.





ESSAY X.

Of GRATITUDE.

THINK that Gratitude is the most natural Principle, and the most prevalent with honest and ingenuous Minds, that we carry about us. The Remembrance of Favours we have received from our Friends, and the thinking of them often, as it is our Duty, gives us a due Sense of the Obligations we owe to them, an ardent Love of them, and a Desire of doing every thing that may be pleasing and acceptable to them (*salvâ Conscientiâ*) and the avoiding of doing any thing that may give them Distaste. We mention their Praises, when absent, with Pleasure and Delight; for to do it to their Faces would look like Flattery, though it were not really so, which to a worthy Man even that is base and mean. How charming would it be to the grateful Man obliged, to do some good Offices to his Benefactor, in such a manner that he should not know from whence they came? To let your Friend know you have made him a Retaliation, is to pay your Debt before Witnesses, which though it be a legal, is not an honourable Way; when you cannot do it otherwise, that Way must suffice; but to do it, and he not know the Hand, is the best Mark of a noble Mind. But what if our Friends must not know
we

we return their Favours, they will think us ungrateful, than which what can be said worse? If your Friend is worth having, he will find out time enough whence the Present or good Office comes: Let him discover it, and not you, and then the Grace will shine best.

THE Memorial of Kindnesses received is a great Duty we owe to Man; and the Remembrance of God's Goodness to us, is an indispensable Duty we owe to the Almighty. I find that from the Creation of the World to this Day, the Divine Majesty has commanded his Creature Man to keep in perpetual Remembrance the great things his Goodness has done for him. Now, besides the Authority of the Command, there is infinite Reason for it; for without this Memorial, the present Age would have no Knowledge of what the Almighty has done for the past for our Forefathers; the Remembrance of whose Benefits they received, and we in them, gives us their Posterity a most pleasing Idea of the paternal Care of our heavenly Father exercised towards his Creature Man from the Beginning of the World to this Day. And this cannot but excite in us an ardent Love to so infinite a Goodness, and a just Reliance on his almighty Power, which must necessarily produce in Man a Care and Circumspection to obey his Laws; not to displease so infinite a Goodness, not to provoke to Anger an Almighty Power; which is a wise, filial, reverential Fear, and *coupled with Love, an acceptable Service.*

THUS we find a positive Command by God, in his fourth Precept, *to remember to keep holy the Sabbath-Day, &c.* What to do? To perpetuate in the Minds of the whole human Nature, that the World was not made by a casual Concourse of Atoms, as the foolish *Epicureans* fancied; or that the World, or its Matter, was eternal, as the *Aristotelians*

ans held; but that God himself, by a Series of Time made it, and all the Creatures in it, in six Days, called Man out of nothing into Being, and was pleased to rest on the seventh Day, in Contemplation of his glorious Works; which being all of them good and perfect, as the Almighty Builder is, his Majesty approved thereof, and pronounced them good.

A COMMAND to abstain from the common Labour and Business of Life that Day, except in Cases of Necessity and Mercy, to give our Servants and even Cattle that Day a Cessation of Labour, is a great Indulgence to the whole Creation, a Mercy and Compassion towards all the Creatures of God, and a Proof that this Law could be made by no Being but that of the Creator of all Creatures and Things. This is the external Sense of the Command: But the internal Sense is, that this Day we should set apart for the more publick and solemn Service of God, in assembling together to adore our heavenly Father for giving us the Being, Man; to praise his Goodness for his Mercies towards us, to deprecate the Evils both moral and natural we are subject to, to implore the Assistance of his Holy Spirit, to hear and read his holy Word, wherein his Blessed Will is contained; to vow Love and Obedience to his Majesty all the Days of our Lives, and that we will not indulge to any one Sin, no, not that of our Nature, and to beg Pardon through our Saviour for all our Sins, those of Commission and those of Omission. The due Observance of this Command keeps up the Life of Religion, the Being of a God especially, and his Creation and Government of the World, which must needs have such an Effect on all the People of a Country, where this Duty is performed, as to stifle the Spirit of Atheism and Infidelity, at least to keep it so down, that there will be very few

so very rakish and wicked as to shut their Eyes against so much Light, and abandon themselves to Atheism and Irreligion. Man is so apt to be attached to this World, with which he daily converses, that God saw it highly necessary to call him off from it one Day in seven, that he might not weary and tire himself with the Pursuit of the Riches or Pleasures of it. Holy Writ tells us^a, *The People weary themselves for very Vanity.* It was the infinite Wisdom and Goodness of God therefore, to command us to rest, to be quiet, to be easy that Day, not only in our Bodies, but in our Minds too, that we might the better attend on his Divine Majesty in the publick Service, and be the fitter for our daily Employment after that Rest.

HEREIN is the Divine Œconomy, in his moral Government of this World, in Obedience to which consists the Happiness of Man in this World, as well as the next. No Man that was honest, humble, and industrious (and every Man ought to be such) in his Trade or Employment for six Days in seven, ever wanted the Necessaries, nay, Conveniences of Life, because he rested with his Servants and Cattle on the seventh, from his common Labour and Office of Life. This I speak from the common Observation of human Labour, and moral Virtue. But when that Day is exercised in a due Attendance on the Divine Majesty, and the Abstinence from Work, on a Principle of Obedience to God, then the Blessing of the Almighty will descend on the Labour of such a Person, and prosper all his Works; like the fertile Dew impregnated with a volatile Nitre descending on a fruitful Earth, always brings forth, by the Divine Blessing, a plentiful Crop, to the great Be-

^a Hab. ii. 13.

nefit of the Owner, and the Good of the Community. As there flowed from our Saviour Virtue to the Woman that touched him, even in a Crowd with a Hand of Faith, to heal her of her Infirmary, as a natural Emanation, or rather Profusion of his Goodness on an Object susceptible of it: So the Divine Governor of the World, of Heaven and Earth, does perpetually issue forth Streams of Light and Glory, Joy and Delight on the Minds of all his Creatures that love and obey him. This is the spiritual Food with which they are filled, which our Blessed Saviour has promised to them that *hunger and thirst after Righteousness*; a most elegant Metaphor to express the Ardour of those who love his Goodness, and are desirous of performing his Will, and the Joy they receive thereby.

THE Children of *Israel* were commanded to keep in Remembrance and to set up memorial Monuments, in token of the great things which God did for them. Thus the Passover was instituted for an annual Memorial of God's Judgments on the *Egyptians*, and sparing the First-born of the Children of *Israel*, and for their great Deliverance from *Egyptian* Bondage and cruel Slavery. The Lamb was to be kept four Days in their Houses, that when their Children asked the Meaning thereof, their Fathers were to inform them, and they their Children, as long as the World should endure, at least till the Antetype came, which was our Blessed Saviour. And thus God commanded the *Israelites* to take up twelve Stones out of the River *Jordan* as they passed through it, and put them on the other side as a perpetual Memorial of God's Miracle wrought for them in that Passage; and all this, to the end that they and their Posterity might be eternally grateful to God for the wonderful things done by his Majesty for their Forefathers,

of which succeeding Ages received a Benefit. Here is a Scene wherein the Mind of Man may exercise itself with wonderful Variety, Pleasure and Delight. I know nothing of this World big and extensive enough to fill the Soul of a wise Man with any tolerable Satisfaction. Learning, the Knowledge of Arts and Sciences, will not do it; tho'tis true, that when we see a Field of Knowledge and Learning before us, and that we make a Progress daily therein, grow and encrease in Knowledge, we have some Pleasure in the Pursuit of it, and so pass from one Scene of Learning to another: Yet all Learning and Knowledge, except that of God and his Works, serve only for the Meridian of this Life, and go no farther; the Reflection thereof gives little Satisfaction. God and his Attributes, Works, and holy Laws, are a Subject only large enough, of Dignity sufficient to employ the Thoughts of a wise Man: From the Consideration of these, a Spring of eternal Praise and Gratitude to God will naturally flow.

Now though these can add nothing to the Happiness of the Eternal, who is eternally happy in himself; yet the Divine Goodness has express'd so much Satisfaction herein, that I conceive King *David's* employing his Time so much in the enumerating the Blessings of God to his People, and giving Praise and Gratitude to his Divine Majesty for the same in his divine Poems and ^b Psalms, obtained for him the best *Encomium* that was ever given to Man, that is, of being *a Man after God's own Heart*. And why does God expect this from us? Not so much for his own Glory or Sake, as ours, though it is naturally due to his Majesty; but because herein the Mind of Man is properly

^b Psalm lxxviii. cv. &c.

and wisely exercised on its proper Object; and that he who so exercises himself, might have a Spring of eternal Joy and Delight in his own Breast, which is the Happiness that God aims at and intends for Man; for God first loved us. The Apostle gives an excellent Reason why we should love God; for says he, *We love him* (i. e. God) *because he first loved us.* Alas! we can add nothing to his Glory by loving him; him whom Angels and Archangels, Cherubim and Seraphim eternally praise and adore! It is a mighty Privilege and Honour to the human Nature, to love and adore the Divine Majesty, to be permitted that Favour; but lest in Humility we should think ourselves unworthy, and it not acceptable, the Divine Goodness has commanded us every where in Holy Writ to love and adore him. This Apostle hath told us^d, that *Love is of God, and every one that loveth* (i. e. his Divine Majesty) *is born of God, and knoweth God: He that loveth not,* (i. e. God and his Neighbour) *knoweth not God, for God is Love.* The mutual Love of virtuous Friendship between two faithful Friends, gives them reciprocally great Joy: First, because each sees in the other something worthy and commendable; secondly, because he knows he is sure of his Help at a Time of Need, according to his Exigency and his Friend's Capacity; more than this no Man ought to desire.

Now if these are the Motives and Inducements of the Love of one Person to another, how infinitely ought our Love to God exceed the Love we have for our Friends, because the Motives and Inducements are infinitely greater towards God, than can be towards Man, and ought to excite in us eternal Gratitude and Love to his Divine Majesty.

^s 1 John iv. 19.

^d Ibid. ver. 7.

ity, for his infinite Favours and Blessings bestowed upon us? The natural Result of which is Joy and Delight to the Person that performs it, Ease and Satisfaction in all the Occurrences of Life: For tho' the World should be in a Storm, Thunder invade his Ears, and Lightning his Eyes, Storms and Tempests round about him, yet still there would be a Calm in his Breast; for he has a wise Trust in God to be his Shield, and an almighty Power to be his Protector.

Now tho' God has given Commands to Nations to keep anniversary Remembrances of his miraculous Favours and Goodness to them, and not to single Persons as such; yet doubtless single Persons that have had particular Deliverances by God's Providence from great Mischiefs and Evils either natural or moral, are within the Spirit and Equity of that Law, and therefore ought to obey it. There is no Person that has lived to the Age of twenty or thirty, but especially to fifty, sixty, seventy or eighty, if he has made any Remarks of the Providence of God towards him, of the Evils he has avoided, and the Good he has received, but must be sensible of an ever-blessed, over-ruling Providence, that has defended him from the one, and bestowed upon him the other. The wisest and most cautious Man upon Earth, that has ever so great a Foresight, cannot by his own Prudence, Care, and Diligence, by ever so long an Observation of human Affairs and Events, prevent the thousandth Part of the moral and natural Evils the human Nature is subject to; nor acquire to himself, without the Divine Benediction, the lasting good things even of this Life, much less Spiritual Virtues and Graces; and if he has his Share of those good things, he will be apt to be under perpetual Fears and Anxieties of losing them. No, no; we are daily, nay hourly, liable to a thousand evil

evil Accidents. Was not *Anacreon* choaked by a Grape-stone that went the wrong Way, which the Wit of Man could not prevent? Have not some Men died suddenly of an Excess of Laughter, and others of sudden Grief? Have not some Men died on the Spot by an Excess of Drinking, and others fallen down dead in the Street of an Apoplexy? It's needless to repeat such Particulars; every Man's own Observation furnishes him with abundant Instances of these evil Accidents. It is indeed reckoned worldly Wisdom to make to ourselves Friends of the unrighteous Mammon, as the unjust Steward did, which gives no Peace within, and which lasts but for a very little while; for when the Cheat is found out, Restitution must be made, he must disgorge all which he knavishly swallowed: How much more excellent heavenly Wisdom is it so to comport ourselves, as to have Peace within, and Security from abroad, by an over-ruling gracious Providence, that has both Power and Will to defend and preserve us against all evil Accidents, all moral and natural Evil of all sorts? This gives such an Assurance and Stability of Mind, that no evil Accidents can shock, much less destroy it: But Words alone, of ever so great Praises and Gratitude to the Almighty, are insufficient to denote our Love to his Goodness; we must express our Love by many Overt-Acts, not only of Good-Will, but Expence. God having provided sufficiently for all the Inhabitants of the Earth that are alive at one time, has not in an equal Degree distributed the same; to some his Majesty has given much, to some little, as in his infinite Wisdom he has seen most proper: Now those to whom God has given much, he has commanded to give out of their Abundance unto those to whom his Majesty has given little; so that the Rich in this Case are in the Place and Stead of God, by his own Appointment,

Q 4

pointment, to distribute unto the Poor and Neceſſitous, according to the Capacities of the Rich, and the Exigences of the Poor; in doing which, as we obey a Divine Command, and expreſs our Gratitude to God for our Abundance, ſo we juſtify the Conduct of the Divine Majeſty in his Œconomy and Government of the World, as to his Juſtice, Bounty, and Mercy, not only to the human, but even animal Nature; which is ſo eaſy to infer from what I have ſaid above, that it's needleſs to expreſs. But beſides our Charity to our Cotemporaries, it's very bountiful to make ſome Proviſion for the Poor of future Ages, to ſhew Love to thoſe whom we are never like to ſee. Nor are the Houſes dedicated to the Service of the Moſt High to be neglected by thoſe who have affluent Fortunes; for they ought to be adorned (Images that induce Adoration excepted) with all the Decency, and even Decorations, that may render them venerable and auguſt, and ſtrike an Awe and Reverence in Mankind towards the Divine Being, who, to honour human Nature, vouchſafes to be *There* more particularly preſent, to hear their Prayers, and accept their Services performed with Sincerity and Affection through the Merits of our Bleſſed Saviour. Theſe are ſuch Acts of Love and Gratitude to the Eternal, that will never be forgot, either in this World, or in that which is to come: For God himſelf has promiſed^e, that *they who honour him, he will honour*; and that *they who deſpiſe him, ſhall be lightly eſteemed*.

* 1 Sam. ii. 30.



ESSAY XI.



Of the BLESSED TRINITY, and somewhat of the MODE.



CAN easily form an Idea of Personality in Man, but cannot so in the Godhead. As for the Personality of Man, *e. g.* The three Men, *Peter, James, and John*, are three distinct Subsistences, having three separate and distinct Souls, as well as Bodies, have different Sentiments and Affections, different Appetites, and even Judgments of the same Objects that are laid before them; wherefore they are truly and properly called three Persons; and yet they all three agree in one common Nature or Essence, called the human Nature, and in that respect are one, that is, by an Identity of Nature.

Now if we could but suppose, that these three Men were closely united by a mutual Love and Affection of each other; that their Appetites and Desires were always the same; their Love of Virtue, and Detestation of Vice the same, and in the same Degree; their Passions of Fear and Love the same; that all Objects had the same Impressions on their Minds; their Knowledge, Power, and Goodness equally commensurate, and mutually conscious; they would seem to me to be as it were one Soul, illuminating three Bodies, guided by one and the same Principle of Virtue and Honour, of Goodness
 I and

and Beneficence to the whole Creation, as far as their finite Capacities would admit them: And upon that account their Personalities might be distinguished into three several and distinct Offices, of exercising their Powers and Faculties of Love and Goodness, of Power and Judgment to the rest of Mankind, as they themselves should agree upon. The glorious Divine Nature, our Holy God, is one; one in Essence, one holy Spirit, infinite in Wisdom, Power, and Goodness; from whom, by an essential, voluntary, holy, intellectual Emanation, before Time was, an essential Divine Essence might flow and subsist, and constitute what the Poverty of Words does call a Personality, or distinct Subsistence, but what holy Writ calls the SON OF GOD, *propter Eminentiam*; intimating by that very Word, to human Capacities, an Homogeneity of Nature with the Father, the Fountain of the Deity; and the necessary Co-existence of the Relative and Correlative; from both which afterwards, but before all Time (if we can think so abstractedly) another Emanation of a Glorious, Holy, Intellectual, Divine Essence might likewise proceed, constituting a Divine Being, called, *propter Eminentiam*, the HOLY SPIRIT, or HOLY GHOST, being of the same Divine Essential Nature with the Fountain of the Godhead, *viz.* the Father, and partaking of the same Holy, Divine Nature of the Father and the Son; for says our Blessed Saviour^a, *He* (the Comforter, or Holy Ghost) *shall receive of mine, i. e.* of his Divine Nature. The Divine Holy Essence thus subsisting in these three, all of them must necessarily excel in Divine Attributes, and have Divine Powers, in which respect they are all three respectively adorable by

^aJohn xvi. 14.

Men and Angels; and yet, being of one and the same Divine Essence, they all constitute but one and the same God by this Unity of Essence, yet without a proper Division of Parts.

Now known unto God were and are all his Works, from an *Ante*-Eternity to a *Post*-Eternity. His Divine Majesty having first created the glorious Spirits in Heaven, the several Orders and Degrees of Angels, Archangels, Cherubim, and Seraphim, and knowing (by his Property of infinite Knowledge) that one Order of them would grow proud, and emulate the Divine Wisdom, Power, and Glory, whom his Divine Majesty for that Reason determined to command an obedient Prince^b of the highest Order, to eject out of Heaven, as being beneath the Divine Glory to do it in Person: In Consequence whereof, the Divine Goodness resolved to make another Creature, that should be next in Order and Degree to the Blessed Spirits above, and capable of the same Divine Glory; and therefore made him a World, filled with glorious Creatures and admirable Things, for his more compleat Joy and Happiness: That there might be a due Proportion and Congruity between the Tenant and the Mansion he was to dwell in, noble Powers were given to his Soul, and a beautiful and erect Countenance, and excellent Symmetry and Handsomeness given to his Body; a just and an equal, nay a munificent Law given to him for his Conduct and Obedience to his most bountiful Creator; the Divine Majesty having made him a free Agent (as were the Angels) suitable to the Dignity of his Nature, and in a blessed Capacity of being eternally happy both here and hereafter; yet by his

^b Prince *Michael* and his Class of Spirits or Angels, Rev. xii. 7, 8, 9.

Prescience knew he would fall, and become thereby subject to Sorrow and Grief in this World, and eternal Misery in the next; whereupon his Divine Majesty, in infinite Compassion and Goodness to his (once) beloved Creature Man, resolved from all Eternity upon a new Way of saving him, and putting him still in a Capacity of once more being eternally happy, if it were not his own Fault. It was highly consistent with the Divine Justice, that for a Rebellion against so great a Being as our God, some Satisfaction, some Punishment should be exercised. The eternal Damnation of all Mankind for the Sin of our first Parent, though our Representative, the Divine Majesty thought too severe, and not agreeing with that most excellent Attribute of his eternal, infinite Goodness; wherefore his Divine Majesty resolved to put him on a new Foot, *viz.* to answer for the future only for his own Sins, and those he should occasion others to commit by Menace, Bribery, ill Counsel, or Example. But still Mankind being subject to Sin, the Divine Justice required an Atonement, or Satisfaction, great enough for the Sins of the whole World, past, present and to come, on such Conditions as the Divine Wisdom should prescribe to the human Nature. Whereupon the Blessed Son of God before mentioned offers to his Father himself to be a Sacrifice for the Sins of Men, to atone the divine Justice, and exhibit an Act of infinite Love and Goodness to Man; and was willing to become Man for that End and Purpose, and assume the Name of *Jesus*, or Saviour, as he really was and is, and take that human Nature from an holy and chaste Virgin, without the Intervention of Man; and by introducing an Article of Faith, of Belief in him, instead of unfinning Obedience; yet living according to his excellent Reformation of the old Law, which was to a more holy and
spiritual

spiritual Nature, the Slips and Infirmities of our Lives should be pardoned for his Sake, for his Merits, and on our Repentance and Amendment of Life we should be eternally happy.

OUR great Creator and heavenly Father directed, approved, and accepted these Terms, and ordered our Lord accordingly to make a World^c, and Creatures therein, for the Use of Man, and lastly that noble Creature^d Man. Our heavenly Father beholding this Work of his beloved^e Son, *in whom he was well pleased*, being performed with infinite Wisdom, Power, and Goodness, pronounced every Part thereof^f *good*, an Encomium worthy of the Son of God, which Blessed Son did appear to Man occasionally.

BUT the moral Nature of Man stood in need after the Fall of a daily, holy, spiritual Assistant, (having but a broken Stock of Virtue left him by his first Parent) that might dehort him from Evil, and exhort him to moral Good, and be with him to *lead him into all Truth*, and to comfort him in his Afflictions, brought on him for doing his Duty by the naughty Part of Mankind. The Holy Spirit, a Divine Essence, was pleased to accept the Office, and to honour Mankind with his Presence, to sit President in his Soul, to guide and direct his Affections, to help him to conquer and subdue his sensual Lusts and Passions, to enlighten his Understanding, to move (but not compel) his Will, and

^c By Christ the Worlds were made, *Heb. i. 2.* John i. 10.

^d He (i. e. Christ) came to his own (i. e. those whom he had made) and his own received him not. *John i. 10, 11.*

^e This is my Beloved Son, in whom I am well pleased. *Mat. iii. 17.*

^f And God saw every thing that he had made, and behold it was very good. *Gen. i. 31.*

^g John xvi. 13.

so to regulate and influence all the Powers and Faculties of his Soul and Body, that they may all tend and conspire to advance the Honour and Glory of God, the Good of Mankind within his Sphere of Action, and to raise his own Mind to a noble Height of Purity and Holiness, of Charity and Humility; and all this so long as this Holy Spirit should find or meet with any sort of Acceptance from Man.

THUS was Man put a second time into a State and Condition of being eternally happy, according to the great Council of Heaven; wherein we see the whole Blessed Trinity agree to glorify this excellent Creature Man. O the blessed Œconomy of Heaven! O the infinite Love of God to his Creature Man! O the Height, and the Depth, and the Breadth, and the Length of the infinite Love of God our heavenly Father, and of our Lord Jesus Christ, and of the Blessed Spirit, for the Good and Benefit of Man! What could an infinite good Being do more for his lapsed, yet beloved Creature Man, who as it were divided himself from himself, to make Man happy? And besides the blessed Estate and Serenity of Mind which God gives to his faithful Servants in this World, holy Writ tells us, that ^h *Eye hath not seen, nor Ear heard, neither have entred into the Heart of Man, the things which God hath prepared for them that love him.* Tho' St. Paul, who quotes this Text, had before this Quotation been caught up to Heaven, where he tells us, ⁱ *He heard unspeakable Words, which are not lawful or possible for a Man to utter.* Oh the Dignity! oh the Excellency of the human Nature, even in the Judgment of God himself, that his Divine Majesty should do so much for him for his

^h 1 Cor. ii. 9.

ⁱ 2 Cor. xii. 4.

Welfare and eternal Happiness! Surely Man degrades himself, dishonours his Nature, when he stoops to base and unworthy Actions, or to sensual and wordly Affections in an inordinate Degree. When I see an excellent Man living up to the Dignity and even Holiness of his inspired Nature, and a Rake or *Debauché* wallowing in the Mire of Uncleanliness, or in any Vice; I cannot forbear saying, Man does not differ more from Man, than Man from Beast. Surely every Man ought to live up to the Height of that Knowledge and Light which the Divine Majesty has bestowed upon him; and we in this Kingdom have infinite Light, if we would but open our Eyes to behold it. Methinks there is no need of a Protestation but to the dullest Part of human Nature, that *God delights not in the Death of a Sinner, but rather that he should return* (from his evil Ways) *and live; i. e. live happily in this Life, and eternally so in the next, and in a more high Degree of Happiness and Glory.* What Man that has a due Sense of this Love and Goodness of God to him and the rest of his Species, would ever wilfully displease so infinite a Bounty, so infinite a Love? would ever turn Rebel and Traitor to so glorious, so munificent a Benefactor? This Saviour was promised by the Divine Majesty to *Adam* in Paradise presently after the Fall, by saying, that *the Seed of the Woman should bruise the Serpent's Head*; a Metaphor to shew that our Saviour should conquer the Serpent, but not annihilate him, so that we ought still to be on our Guard. The Patriarch *Jacob* prophesied of him, that *the Scepter should not depart from Judah till Shilo came, i. e. the Messiah*, or he that should be sent, which was our Saviour, who was sent by the Father. *Moses, David, Isaiah, Daniel*, and most of the lesser Prophets, prophesied of the coming of our Lord, the Light of whose coming into the World became
more

more and more clear and conspicuous, as the Day of his Approach drew nigh. So that even the Woman of *Samaria*, who was but a bad Liver, by her Discourse with our Saviour shewed her Expectation of our Saviour's then coming into the World; and it was the general Expectation of the *Jewish* Nation at the Time of our Saviour's Appearance, that he was then to come into the World; for the Scepter or Government was then departed from *Judah* and the whole *Jewish* Nation, they being then under the *Roman* Yoke. But they mistook the Prophecies of our Saviour's coming, and looked for a temporal Prince and Redeemer, and not a spiritual one; one that should fight their Battels, and deliver them from the *Roman* Yoke; and being at that time a very profligate, haughty, and wicked People, despised his humble and mean Appearance; and being reproved by our Lord for their manifold Hypocrisy and Wickedness, and obstinate and willful premeditated Malice and Rebellion against him and his holy Laws, were resolved for his exposing the Wickedness of the Sanhedrim and great Men amongst them, to put him to Death even against the Light of their own Consciences, which by wicked Hands they did, altho' therein the determined Counsel of God the Father was fulfilled for the Salvation of Mankind.





ESSAY XII.



Of ETERNAL DAMNATION for TEMPORAL SINS: *The Justice and Mercy of God therein, vindicated.*



KNOWING that the true Attributes or Properties of the Divine Majesty are infinite Goodness and Mercy, Justice, Truth, Wisdom, and Holiness, as well as infinite Power and Knowledge; I have thought it worth while to consider, how far the Revelation we have in holy Writ, touching the exquisite Pains of the Damned, and that to all Eternity, for a few Years Indulgence to the Sins we are born with an Appetite to commit, and the Pleasure that leads us into them; and for other Sins, which bad Example and ill Company insensibly led us into, without any Malevolency to God, but out of a careless and supine Neglect of performing our Duty: How far, I say, this is consistent with the Attributes of God abovementioned; this last being the Case of the greatest Part of Mankind, of the good-natured *Debauché*, and of the covetous and wordly Man; and yet holy Writ tells us, *few shall be saved.*

To which I answer,

First, THAT notwithstanding the Fall of *Adam*, there are still in the Minds of human Nature some faint Remains of that original Righteousness and

R

Purity,

Purity, Justice and Truth, with which the Divine Majesty at first adorned the Soul of our first Parent; for we see in little Children, who have not been too early tainted by the Address of foolish Nurses and silly Women, a shining, elegant Modesty, a native speaking and Love of Truth, which is even become a Proverb (*That Children speak Truth*) and a plain and honest Integrity of Mind, unless their Minds have been strongly tainted by the evil Impressions of the Parent, especially the Mother. When the Apostles of our Saviour were elated with the Expectations of having the first Places in Heaven, and thereupon asked our Lord, *Who is the greatest* (or rather, *Who should be the greatest*) *in the Kingdom of Heaven?* Our Saviour, to take down their Ambition, called a Child to him, and set him in the midst of them, and said, *Verily I say unto you, except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven.* By which Conversion our Saviour shewed the natural Humility, Simplicity, Innocency, and Docility of Children; which were to be the Qualifications of those who were to be admitted into the Christian State in this World, called the Kingdom of the Messiah, or the Kingdom of Heaven, by reason of the Purity of Mind and Manners they were to exercise here below; and likewise to shew that those Virtues would be the Means to raise them to the proper Kingdom of Heaven in the World to come. Now were not these the natural, innate, genuine Virtues inherent in Children, our Saviour would never have set them as a Pattern for his Apostles to walk by. Since therefore God has still formed us with these virtuous Dispositions and Inclinations, though faint, 'tis

in the Power of the Heathen World, through the abundant Mercy of our good God, to advance these Virtues into Strength and Habit, and to form a wise and a good moral Man: Witness *Seneca* and *Socrates*, and diverse other virtuous Heathens, that by the due Exercise of the natural Understanding that God endowed them with, even conquered their natural evil Inclinations and Dispositions, and became quite the contrary. *Socrates* in his natural Temper being a very passionate Man, became the most patient. I take it, that no Man is born a Knave, any more than a Drunkard, or profane Swearer; we acquire these Vices by bad Company and evil Examples. With what Difficulty and Pains do some Men arrive at the Capacity of drinking two or three Bottles for their Share at a drunken Bout, and at last carry it farther? I have known Men glory in their being able to drink seven or eight Bottles at a Sitting, who died thereof young. Had these Gentlemen lived to the Age of *Methusalem*, they would have gone on in the same Way of Drinking, and by quick Progressions, their Numbers being encreased, would have required so much Wine, that a new World of Vines must have been planted to have subsisted them. Did ever any habitual Drunkard reform, or covetous Man grow generous? or an habitual *Debauché* grow chaste?

WELL then, since God has still formed us with some Propensions to Virtue, given us an Understanding to steer by, a natural Conscience, giving our Minds Pleasure and Delight on Reflection when we do well, and severely chiding us when we act amiss, especially at first, and for some time: Do not all these things prove, that God has set before the whole World, even in the dark Corners of the Earth, Life and Death; Life to him that uses his Understanding, and makes *that* the Rule of his Life; and Death to him that shuts his Eyes, and

will not see nor make use of the Faculties which God has given him? The Parable of the Talent gives us a wise Instruction in this Matter, and is a Determination in some measure of the Case in hand; for God the Master required no more of his Servants and Stewards, than what he gave them Power and Abilities to perform. There seems to be a Sense in all Mankind, that have not corrupted or debauched their Faculties, that the Soul of Man is immortal; and from the various Dispensations of Providence in this World, that there will be a Day of Accompts in the next Life, wherein all things will be set strait; and those things which we could not account for in this Life by the Rules of Justice, will appear very equal and just, when the Reason of God's Providence, and the various Circumstances of Events are laid open before us. I believe it is better for Mankind in general to have Disappointments, Troubles, and Afflictions, than to have a constant Gale of Pleasure, Riches, Health, Honour, and Wit. More Persons are lost and undone by the Abuse and Misusage of the five last things I have mentioned, than by the Want of them. There are three Virtues which I have often thought of, that will make every Man easy and even happy in this World, if he will but give his Mind up to the Practice of them, and the which I do boldly affirm, are in the Power of every Man to perform, and the which are a good Foundation for eternal Happiness in the next; they are these, Humility, Integrity, and Industry. Humility makes us not despise little things. He that will build high must lay a low Foundation. It is a Virtue that recommends us both to God and Man. Integrity even makes Knaves love us, and desire to employ us in our several Stations. Dogs won't eat Dogs, nor Knaves love Knaves. Industry has even a Proverb to recommend it to our Practice; *The industrious*

trious Hand makes rich. So that as to the Goods of this Life, God has thrown them before his Creature Man, and bids him take them, if he pleases; which justifies the Providence of God as to his Government of this World.

As to the Heathen Part of Mankind, where the Light of the Gospel has not, or does not shine, they, doubtless, will be judged by the just Judge of Heaven and Earth, according to the Use they made of the Faculties God has given them: Whether it will please God to save them (to speak in the Language of our Divines) by the Application of the abundant Merits of our Saviour Christ, or by what other Motives, I pretend not to judge. How long their Punishment is to last, who have led an ill Life, against the Checks of their own Consciences, and the Light of their natural Understandings, who have never heard any thing of eternal Damnation, may be a Doubt. It seems somewhat reasonable, that the Penalty of violating a Law should be known by those who are to give Obedience thereto, before the Crime is committed; for that, peradventure, might be some means to help them to avoid the Crime. The Divine Majesty has been pleased to use Menaces often, on the Promulgation of his Laws by *Moses* and the Prophets, to have kept his People to their Duty, and as a proper Motive thereto. The View of Rewards and Punishments are the natural Springs that excite or dissuade human Passions and Affections, and even the Understanding also, to Action or Forbearance. Even Absolute Governments have generally stated Punishments for stated Crimes, though sometimes they act otherwise. But for Christians, who have the Terms of eternal Life and Happiness, and of eternal Punishment and Misery set before them upon known and stated Conditions; we cannot, we have no just Cause to complain, if in the Case of

our imperfect Obedience to the Divine Law for a few Years, our Sins, for the sake of our Saviour, should be forgiven us, and we should be made eternally happy; if in the Case of our willful Disobedience and Rebellion against God, and the Neglect of our Duty, though for a few Years in this Life, we should therefore be eternally punished.

IF it be objected, that the Punishment to Eternity bears no Proportion with the Sins we commit in a few Years in this Life, I answer, Neither does our few Years imperfect Obedience, mix'd with many Transgressions and Violations of the divine Law, in any sort bear Proportion with *the Glory that shall be revealed*, and we shall enjoy in the Kingdom of Heaven for ever. Now when the Rewards and Punishments are set on an equal Foot, *viz.* on a few Years imperfect Obedience, we should for the sake of our Saviour enjoy eternal Happiness; and on a few Years willful and obstinate Disobedience, we should incur eternal Misery; and this Law, these Conditions are perfectly made known to some Part of Mankind; that Part of Mankind seem not to have just Cause to complain of any Hardship in these Conditions. God, our Creator, in Right of Creatorship, may give what Laws his Majesty pleases to his Creature Man; and give what Rewards or Punishments he in his infinite Wisdom sees proper, on the Observance or Non-observance of them. God having made a rational Creature, may in great Justice require from him a rational Service, and expect from him the Exercise of a rational Life. The Beasts of the Field, the Birds of the Air, and the Fish in the Waters, and the Fowls on the Earth, live according to the Rule God has given them; they walk with a sort of steady Uprightness, and do not deviate from the Path prescribed them. A Dog never plays the Hypocrite by fawning upon you, wagging his Tail,
and

and then bites you; a Stanch-Hound never lies, by opening when he has not a proper Scent; a Horse never kicks you, but he gives you warning by leering at you, to avoid him and the Danger: How Mankind transgress in all these Particulars, every Man's Experience will tell him; to shew it, were to write a Satyr against Mankind, which I don't intend.

'T WAS no hard Condition, though the consequent Punishment was dreadful, for God to give *Adam* in Paradise (taking it in a literal Sense) a Liberty to eat of all the Trees and Fruit in the Garden of Paradise, except one, and to forbid that one Tree to him, to try his Obedience; and fairly to give him warning, by menacing, on the eating of the Fruit of that Tree, the Loss of Life both to him and his Posterity, in whose Place he stood, and the Promise of eternal Life to him and them on his Obedience, as the natural opposite Consequence. Suppose the Master of a wise, religious, and well-governed Family, who agrees to give his Servants good Wages, and pays them accordingly, and provides for them all the Necessaries and Conveniencies of Life proper for them, so that they live very happily and contentedly; and he sends two of his Servants, one with a Letter to his Friend at *Charing-Cross*, and another to his Friend at *St. James's*; and knowing their natural Inclination to Uncleanness, forbids them going into ^b *Drury-Lane*, being not their Way to either Place, and tells them, if either of them goes there, he will discharge him his Service, and never have any thing more to do with him; but if they will abstain from going there, he will settle upon each of

^b A noted Place where Strumpets live, being near the Play-House, the Seminary of lewd Persons.

them five hundred Pounds a Year for their respective Lives; would any Man in the World blame the Master that discharges such a Servant, who disobeyes so easy a Command, but would infinitely condemn the Servant for losing so great a Reward on the Performance of so easy a Condition? And would not the Grace be infinitely great in the Master, in giving the Servant five hundred Pounds a Year for his Life for obeying so easy a Command, in doing which he preserved both his own Person from Danger, and got a great Reward? I think the Parallel is pretty just.

I REMEMBER a Story that was told of *Aubrey de Vere*, Earl of *Oxford*, who being a great *Debauché*, the last of that noble and ancient Family, was very agreeable Company for *King Charles II.* The King being at a Merry-Meeting, and having the Earl with him, who was then very old, and had by Debauchery and Gaming run through a great Estate of about thirty five thousand Pounds a Year, having little more than his Regiment to live on; the King said this to him: *My Lord of Oxford, your Lordship has run through a great Estate, and are now an old Man, and have seen much of the World; pray let me ask you a Question: If you were a young Man, and had your Estate again, pray what Course would you take?* His Lordship answered, *I should e'en take the same Course I took before.* He knew the Disposition of his own Heart, and therefore truly, but not wisely spake what he thought, and what pleased the King, for Rakes love Rakes.

HE that commits one Act of Rebellion, or any one Act of Treason against his Prince, forfeits his Life presently, and all his Estate, and makes his Wife and Children Beggars. Is not the Reason as strong, when a Man lives in the Habit of willful Rebellion against God for thirty or forty Years, many of which Acts are directly contrary to his Happiness

Happiness even in this Life, as his Crimes of Omif-
fion are a lessening of his Joys here below? We
have a wise *English* Proverb, *That he who is not
handsome at twenty, strong at thirty, wise at forty,
and rich at fifty, will never be handsome, strong,
wise, or rich.* There are certain Periods of Time
to attain some Qualities, at which, if Mankind do
not then arrive, generally speaking they never will.
Ill Habits, though for a few Years, seldom or ne-
ver are to be shaken off, as human Nature now
stands disposed, and I believe ever did. *Can the
Ethiopian change his Skin, or the Leopard his Spots?*
*No more can he that is accustomed to do evil, learn
to do well,* saith holy Writ. There are no Num-
ber of Years that can with any Reason be desired
by Man to live in this World, on Pretence of
working out his Salvation, tho' they were Mil-
lions of Millions, that can bear any Proportion
with Eternity: So that the Exception of sinning a
short ill Life, and having eternal Punishment for
it, has nothing in it. 'Twould be very hard with
the rest of Mankind, when one considers what In-
fluence a debauched Nobleman of a great Estate
has on all that live round about him, if such a Per-
son were permitted to live five hundred Years; as
one Man, sick of the Plague for a Month may in-
fect a whole Parish, so if such a Lord should live
five hundred Years, he might infect a whole Na-
tion; what then would become of a Nation that
had many such in it? *Debauchés* take Pleasure in
drawing in virtuous young Persons to be like them
in their Vices and wicked Lives. Virtuous Persons
are seldom so industrious to draw off wicked and
debauched young Gentlemen from their ill Lives,
as the naughty Part of Mankind are to corrupt the
sober. 'Tis the Goodness therefore of God to
shorten such Men's ill Lives for the Salvation of
the rest of Mankind; and in truth their own Sins
bring

bring it upon them, few Men dying young, but occasioned by their Debaucheries.

WHEN I consider, that the Laws of God tend to promote the Good of all Mankind, of every Individual, and even of the inferior Nature; they seem to me to carry with them a Testimony of the Author of them, that no less a Being than the Creator of the Whole could make Laws so adapted for the Good and Welfare of the Whole. Now one would think there should be no need of any Encouragement to the rational Nature, to perform those Laws which actually tend to promote his own Good even in this Life, as well as to the rest of his Fellow Creatures, by a Promise of an eternal Reward in Heaven when he quits his Body and goes hence. Methinks these Laws look like some wise State-Treaties, that are said to execute themselves. But *video meliora, proboque, deteriora sequor*, I doubt was, and ever will be, the State of human Nature whilst this World subsists. Men lay in a Fund of Debauchery for Posterity to build on. Though we have some very virtuous, learned, and excellent Noblemen, yet some others of that Order teach their young Sons to talk bawdy, others theirs to curse and swear. Fathers make no Conscience to pay their Debts, which their Children seeing, and taking notice of, teaches them to be Knaves. One Nobleman keeps a Mistress at one End of his House, and a Chaplain for Grandeur at the other: No Wonder therefore if one third of the House of Lords, in *Spain*, is extinguished in the Compass of one hundred Years. *Virtus est sola & unica nobilitas*, is a good Motto, but better when practised. Parents deny themselves to their Creditors, and bid their Servants say they are not at home; which teach their Children and Servants to tell Lies. In a word, the bad Example of Superiors tends wonderfully to corrupt the Minds of Inferiors, by
which

which they become Satan's Instruments, to send Mankind quick where he is: Which is such an Offence, that our Saviour has denounced a most dreadful Woe against, by saying, *Better that a Mill-stone were hanged about his Neck, and he was thrown into the Sea,* than for the Person that gives another an Offence; that is, occasions him to sin by his bad Example in Word or Deed. The ill Actions that are done by Persons of Quality, especially those of Uncleaness by Noble Women, are trumpeted about; so that when Men come to hear thereof, they commit Adultery with the Lady they never saw, by wishing themselves in the Place of him that had the Favour, and, by Strength of Imagination, commit the Fault even with their own Wives.

THIS Sin of giving Offence, I observe to be one of the greatest Crimes of human Nature, and yet the least taken notice of. Men think they are only responsible for the Sins they actually commit, and regard not how many Sins they occasion others to fall into by their naughty Example. How dismal will the Reproach be to those whose wicked Example brought Men to the Lake of Fire and Brimstone, when they shall see the Man who was mean in this Life, and fell into Debaucheries by the Example of the Great, when they two shall be near one the other, roaring for the Anguish and Pain they are in, when the mean Man shall reproach the great one for bringing him to that Place of Torment; which will be a great Encrease of the other's Pain, and of his wretched State and Condition; a Torment inexpressible by the Wit and Imagination of Man?

I REMEMBER a Man of Quality that kept a Mistress, who both lying sick at the same Time at some Distance from each other, yet each desired that they might both die together: How their
other

other Prayers were heard, I know not ; but their Wishes were pretty well answered ; for the one died on the *Saturday*, and the other on the *Monday* following. They made a great Figure in this World, but I doubt a mean one in the other : The one said he should be damned, and was so just to say he deserved it ; which honest Expression I wish may save him, for I had an Honour for him. Those Partners in Uncleaness, I believe, can't console one the other in the next Life, on the Remembrance of their past Pleasures in this : The Thought of a whole Life's Enjoyment of concupiscential Pleasures will not abate the Rigour of one Minute's Torment in the wretched Place ; but the Consideration and Remembrance thereof, of the Folly and Madness of such Actions which brought them to the Place of eternal Misery, will rather encrease their Anguish, than mitigate their Pain. ^d *What Fruit had ye then in those Things, whereof ye are now ashamed, for the End of those Things is Death? i. e. eternal Punishment ; for so the Word imports in holy Writ, as the Words eternal Life import eternal Happiness.* I don't see, but that if a Man were to make his Choice, whether he had rather have the Prospect or Hopes of the Enjoyment of eternal Life on the Condition of his Obedience to the Divine Law, in the best manner he could, for forty or fifty Years, little more or less, or to have it on his like Obedience for five hundred Years ; but that he would choose of himself to have it rather on the Condition of forty or fifty Years, than of five hundred ; because it would be easier to perform that Duty during forty or fifty Years, than of five hundred ; the Temptations to Sin being much greater, and more in a

^d Rom. vi. 21.

long Time than in a short; and the View of three hundred, or four hundred Years to come, would be apt to make Men presumptive to commit all manner of Wickedness, on the Supposition that a few Years, Months, or even Days Repentance and Amendment of Life at last, might, thro' the Merits of our Saviour, reconcile God to us, and make us happy. We find that even now the Life of Man is reduced to a short time, yet most of us defer our Repentance to that of a Death-Bed. If this therefore is the Sense of Mankind, as I believe it is, or should be, then we must acknowledge that it is just and reasonable in God, for a few Years Sins, without Repentance and Amendment of Life, to condemn us eternally to Misery and Pain.

BUT is it not better for Mankind to be annihilated, than to be eternally miserable? I grant it. But if Almighty God has bestowed so great a Dignity and Honour on human Nature, as to make us *but a little lower than the Angels*, and to give us an immortal Essence endowed with noble Powers and Faculties; with a Mind capable of ascending Heaven, to penetrate into the Depths of the Earth, to search out the hidden Secrets of God, with a Capacity to level Mountains into Vallies, and to raise Vallies to the Height of Mountains; to sail in a Piece of Wood from one End of the World to the other; to know the Virtues of Plants, Animals, and Minerals, the Course of heavenly Bodies; and lastly to be honoured with the Holy Spirit of God himself; so that the Divine Majesty has made the Souls of virtuous and religious Men even the Temples of the Holy Ghost; not to mention the Capacity of being eternally happy in the Kingdom of Heaven, if it be not our own Fault: Can any Man have the Face to say to God, after all this done by his Majesty for Man, I had rather have had

had the Soul of a Brute, and been mortal, than to have been endowed with these noble Powers and Faculties I have mentioned, and been subject, thro' my own Default, to eternal Misery; and by the same Default to have lost the Happiness of eternal Joys on such reasonable and easy Conditions? Certainly not.

WELL then, blessed be the eternal Goodness, who has created this noble Creature, Man! And although Sin does so wonderfully debase the human Nature, and is so infinitely displeasing to the Purity and Holiness of the Divine Majesty, and is a direct Rebellion against our heavenly King and Father; yet so great is his continual Love towards us, that his Majesty, to demonstrate his Indignation against Sin, and his Love to Man, has appointed his own Son to be a Sacrifice and Atonement for us, by a lingering, painful and ignoble Death, that through the easy Conditions of Faith, or Belief in him, and obeying the Gospel, the principal Part of which is, that Mankind should love one the other, be just and honest to one another, to do all the Good we can to one the other, and to live soberly and chastly in this World, which tends to the Benefit of such who do so; that upon these wise and noble Terms, conducive to the Good even of the whole Creation, Mankind should be blessed in this Life, and eternally happy in the next, can any thing in the whole World more elucidate the Love of God to Man, and to the whole Creation, than this Method of the Divine Providence, as to his moral Government of the World? and more shew the Vileness and detestableness of Sin, in the Judgment of a most holy, wise, and good Being? And who that considers these things would be so disingenuous to displease our most wise Creator, our most munificent Benefactor, and the Protector and Preserver of Mankind, from all the natural

tural and moral Evil that does not befall us, and we avoid, and the Bestower of all the Good both moral and natural which we acquire or enjoy, by the indulging to any Sin whatever? Oh the Pleasure that results from loving and obeying the Divine Majesty on these Principles! Men may talk what they please, and run a Parallel of the Evil and Good of human Life from Principles of Morality, and, by a witty Management of the Controversy, turn the Balance on the Evil Side. But I admire, that now Christianity prevails in *Europe*, Men should cite Heathen Authors on this Subject. Are not *St. Paul* and *St. Peter*, *St. John* and *St. James*, better Authors than *Plato* or *Socrates*, *Cicero* or *Seneca* on this Subject? Could these boast, against the Evils of Life, the Joy and Delight which the Holy Ghost afforded to those, though under the greatest Afflictions, Scourges, and Torments which the Malice and Wit of Men and Devils could invent? There was such a Spring of Joy flowing in the Minds of the Apostles and primitive Martyrs, that they rejoiced, even while under Torments, for the Honour conferred upon them, in permitting them to suffer for the sake of our Lord, and for the Reward that was set before them for such Sufferings. If it is a Pleasure to die for one's Country, how much more must it be to die for the Testimony of Truth, and the Honour of God? He that sacrifices his sensual Pleasures, refuses dishonourable or unjust Gain, or suffers any Mischief, rather than transgress the Duty he owes to the Most High, and all this in Love to his Majesty, acts the Part of a very wise Man, lays out his Talent to the greatest Advantage; the Honour herein he pays to God, his Majesty will certainly repay him, for God suffers no Man to die his Creditor. But he that does the contrary to all the Things I have before-mentioned, may, in the Judgment of
the

the World indeed, seem to act the Part of a cunning, crafty, worldly Man; but when he looks back on a Life so spent, must needs find in himself no solid Satisfaction within, nothing but Grief and Torment, the outward Circumstances of whom, though ever so splendid and gay, cannot afford him one Minute's Rest or Peace; besides, the dreadful Expectation of a future Judgment, when we come to die, will be no Jest.



ESSAY XIII.

Of DREAMS.



IT is said in Holy Writ, that *God speaks to old Men in Dreams, and to young Men in Visions.* I shall not enter into a critical Dissertation of the different Dispensation of God to old and young Men; tho' this which occurs to me at present, I shall set down, *viz.* that young Men, who are presumed to know less of God than old Men, may reasonably expect a greater Manifestation and more certain Communication to them of God's holy Will, which they are to obey, than old Men; for old Men are presumed to know so much of the Divine Will by a due Observation through a long Life, that a small Hint to them may be sufficient for their Direction, in obeying a Command from God. We have a good *English* Proverb, and the same in *Latin*, to this Purpose; *A Word to the Wise is sufficient.* God called thrice to *Samuel*, being a Youth, before he understood the Voice of God; nor did he then understand what Answer to make till old *Eli* informed him. I know the Current of Expositors upon *Joel* ii. 28. *It shall come to pass afterward, that I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall prophesy; your old Men shall dream Dreams, your young Men shall see Visions.* That
S
this

this Prophecy relates to the great Effusion of God's Holy Spirit, on the coming of the Messiah, upon the Apostles and primitive Christians, which God saw necessary for promoting and establishing the Christian Religion in the World in general, and for the great Consolation of good Christians in their afflicted State in particular; and that it may be said, that God having established a new Religion (or rather refined the old) by the Miracles of our Saviour and his Apostles, and by the Excellency of our Saviour's Doctrine, Mankind are now left to the Book of God for Direction in the Conduct of Life, and not to expect Dreams or Visions, how to comport ourselves either towards God or Man. I do agree this to be a great Truth, and that we have no reason to expect, that God should at this Distance of Time, when there has been an undoubted Currency of seventeen hundred Years Belief of our Saviour's excellent Doctrine, holy Life, and certain Miracles, be at the Expence of new Miracles, visiting Mankind by Dreams or Visions, for the Confirmation of the Gospel, or instructing us how to live well. Should the Divine Majesty be pleased to do so, it would be a sort of superseding of his former Economy in bringing Men to Christ, at least an Act of Redundancy. When God thinks fit to do some great Act, not for a single Person or Family, but for a whole Nation, or a great Body of Men; then the Divine Majesty is pleased to come in with his almighty Power, and to enable some Man or other, as the great Instrument of his almighty Power, to work Miracles, and those publicly, to supersede, or rather exceed, the Course of Nature, for the Satisfaction of those to whom the Person is sent, that the Message he brings is from God himself, to which they ought to pay entire Obedience; for who can in common Reason deny giving Obedience to a Person who comes in

the Name of God, and with undoubted Credentials from his Divine Majesty? Thus God dealt with the King of *Aegypt*, and that Kingdom, when he was pleased to deliver the *Jews* (six hundred thousand Men, besides Women and Children) by the Hands of *Moses* and *Aaron*, from cruel Bondage and Slavery.

BUT when God thought fit to advance *Cornelius* the Centurion, and his religious Family, into the Kingdom of the Messiah, that is, to believe in Christ, and to obey his Gospel; our Lord first thought fit to acquaint him, that his Prayers and Alms were acceptable to him, and that he should send for *Peter*, who should farther instruct him what he was to believe and do. Our Saviour knew, that St. *Peter's* great Attachment to, and Partiality for *Judaism*, and Aversion to *Gentilism*, would hinder him from going to *Cornelius* on the Message sent to him; wherefore, to prepare him to receive candidly such a Message, and to take off his Prejudice to the *Gentile* World, casts him into a Trance, and then lays before the Eyes of his Mind the opening of the Heavens, and a Vessel like a Sheet, knit at the four Corners, let down to the Earth, wherein were all sorts of Beasts, Reptils, and Fowls of the Air, who being hungry about Noon, he heard a Voice speak to himself, saying, ^a *Arise, Peter, kill and eat.* To which *Peter* made this Answer; ^b *Not so, Lord; for I have never eaten any thing common or unclean.* To which the Voice replied, *What God bath cleansed, that call not thou common.* This was three times repeated, and very necessary, in order to extirpate the Bigotry of St. *Peter* to *Judaism*,

^a Acts x. 10, 11, 12, 13.

^b This shews the great Sincerity of *Peter*, in his Observance of the *Jewish* Law.

i.e. the Ceremonial Law. When *Peter* came out of his Trance, he was in great Doubt what the Vision meant, and stood in need of farther Directions, and a positive Command from ^cGod to go with the three Men, who came to him from *Cornelius*. St. *Peter* came to the Gate to them, and told them, he was the Person they looked for, and desired to know their Business. To which one of them, with no less Art than Truth (knowing the *Jews* despised the Conversation of the *Gentiles*) acquainted him, that *Cornelius the Centurion, a just Man, and one that feareth God, and of good Report among all the Nation of the Jews, was warned of God, by an holy Angel, to send for thee into his House, and to hear Words of thee.* Here was a great Complement paid to *Peter* by *Cornelius* a Centurion, a Man of Quality, by sending three Servants with the Message to wait on *Peter* to his House; a wise Insinuation of the great Opinion the *Jews* had of *Cornelius*, to take off *Peter's* Prejudice against him, that God himself had honoured *Cornelius* with an heavenly Messenger sent to him, a Vision from Heaven thrice repeated to *Peter*, with a Voice not to call him common or unclean, *i.e.* not to despise him, tho' a *Gentile*, that being the Meaning of the Vision; a positive Command from God to go to *Cornelius*, and lastly the greatest Compliment paid by *Cornelius* himself to *Peter*, in falling down at his Feet on his Entrance into his House, a Respect then usually paid only to Princes: All these things put together, brought St. *Peter* to a Sense, at last, that ^dGod is no Respector of Persons; but in every Nation he that feareth him, and worketh Righteousness, is accepted with him. Behold the Goodness of

* How difficult is it to remove long-retained Prejudices!

^d Acts x. 34, 35.

Almighty God to *St. Peter*, in surrounding him every way to soften his Temper towards the Gentile World, whom God intended to save, as well as the *Jews*, (for the whole Creation is his) and to bring him off from his Bigotry to the *Jewish Nation*, and Peevishness towards the *Gentile World*, and to fill him with an universal Charity for all Mankind, even as God himself has to the whole Creation.

WHEN *St. Paul* was at *Troas* in the *Lesser Asia*, *A Vision* appeared to him in the Night: There stood a Man of Macedonia (*i. e.* an Angel of God in the Habit of such a one) and prayed him, saying, come over into Macedonia and help us (*viz.* by crossing the Sea out of *Asia Minor* into *Europe*.) Whereupon *St. Paul* inferred, that God had called him to preach the Gospel to them; and therefore set Sail immediately from *Troas*, and came to *Samothracia*, which was a City and Harbour of *Macedonia*, and so onward to *Philippi*, where he staid, preaching to, and instructing the People a considerable time in the Faith and Doctrine of the Blessed Jesus; which had so good an Effect upon them, that when *St. Paul* was a Prisoner at *Rome*, they sent him an honourable and handsome Present for his Assistance by *Epaphroditus*, which caused him to send them that admirable Letter, which we have at large in holy Writ, to the *Philippians*.

WE have a great many Instances in our Sacred Writings, and in Profane Authors, of God's communicating his holy Will to Kings and Princes, sometimes with relation to their Kingdoms, sometimes with relation only to themselves, and sometimes to private Persons, touching future Events, by the Way of Dreams or Visions. *Pharaoh* was

informed by the Eternal by a twofold Emblem, to denote the greater Certainty of the Event, that there would be seven Years of great Plenty in his and the neighbouring Countries, and after the Expiration of those seven Years, a great Famine for the next seven Years; so great, that as the seven lean Cattle, which swallowed up the seven fat ones that came before them, and yet lookt never the better; and as the seven withered, thin, and blasted Ears of Corn devoured the seven full and good Ears that grew up before them, and yet were never the fuller; so the Famine in *Egypt* should be so exceeding great and afflicting for seven Years together, that there should be no Remembrance of the seven Years of Plenty that preceded; the present great and astonishing, lasting Evil, should take away even the Sense and Remembrance of the past Blessing.

THE Dreams or Visions (for you may call them either) of *Pharaoh's* Chief Butler and Baker, are an Instance of God's communicating future Events to private Persons, and that for excellent Purposes. The Baker was told by *Joseph*, that his Dream imported, that he should be hanged in three Days Time, and he was so; whereby he had so long time given him to repent of his Faults, and prepare for another Life; for *Pharaoh* no sooner gave the Order, but he was immediately executed (such is the Rashness and Vileness of Arbitrary Power.) The Butler's Dream imported, that he should in three Days Time be restored to his Place again, which accordingly happened: And though he forgot *Joseph*, who construed his beneficial Dream to him, for the present; yet about two Years afterwards, when *Pharaoh* had the Dream abovementioned, which his Magicians could not unfold, then he thought on *Joseph*, and procured his Release out of Prison, and to be brought to
Pharaoh,

Pharaoh, who having given him a true Interpretation of his Dream, that became a Means to advance *Joseph* to be the Premier Minister of the Kingdom; to lay up Stores in the seven plentiful Years, to save that Kingdom from Destruction in the seven Years of Famine; to preserve his Father *Jacob* and his Family from starving; to be a just Reward to *Joseph* for his more than two Years Imprisonment for his Virtue of Chastity, and wrongful Suffering on the false Accusation of *Potiphar's* lascivious Wife, whose refused Love was turned to Revenge. Behold here, what a Chain of providential Goodness has proceeded from this original Dream of the Butler, to the saving the whole Kingdom of *Egypt*, and the neighbouring Countries, from starving; a vast, numerous People; but what in my Thoughts is more considerable, the saving the little Flock of *Jacob*, the Grandson of the incomparable *Abraham*, whom the Divine Majesty has honoured with calling him *the Friend of God*; a Title beyond all the Stars and Garters in the Universe! Ten virtuous Persons, in my Judgment, are more valuable than a Million of Knaves.

NEBUCHADNEZZAR, who executed God's vindictive Justice on his own People the *Jews*, for their Idolatry (being High Treason against the Divine Majesty) and for their abominable wicked Lives, was honoured first with a Vision that was a proper Emblem of the four great Monarchies of the World, of which his mighty Power, and extended Dominions and Conquests was the first, viz. the *Babylonian* or *Chaldean*; secondly the *Persian*, thirdly the *Grecian*, and fourthly the *Roman*, and lastly of the spiritual Kingdom of the *Messiah*, that was to continue to the End of the World. Here was a wonderful Favour shewn to this great Monarch, in revealing to him, by a Vision from Heaven, what future successive Events should happen even to the

End of Time. * And upon *Daniel's* Discovery to the King, the Dream which had slipt his Memory, and the Interpretation of it, he in a Fit of Extasy cried out to *Daniel*, (*v. 47.*) *Of a truth it is, that your God is a God of Gods, and a Lord of Kings, and a Revealer of Secrets.* But soon after the Fit and Passion being over, and the Almighty's Favour forgot, does the haughty Monarch erect a *Colossus*, or Image of a Man in Gold, (made no doubt for the Honour of himself, or his Idol *Bel*) and commands all Mankind within his Dominions, on hearing the Sound of any musical Instrument, to fall down before it and worship it. Oh the Height of Ingratitude, Pride, Folly, Impudence, and Idolatry of this Prince! This Dream, that extorted so much Truth from this Idolater Prince, was doubtless intended by Almighty God to bring him off from his Idolatry, to worship the True God; who being an Absolute Prince, and having such a Sway over his Subjects, he might easily have banished *Bel* and *Nebo*, and other false Deities, out of his Kingdoms, and have constituted the Worship of the True God, instead of those false ones. This was the least he owed in Gratitude to God, for his many signal Victories given him by the Almighty, and for settling him in Peace and Quiet upon his Throne, and giving him so large an Empire; but especially on the account of giving him a lively Representation of the four great Monarchies of the World, and the coming of the Blessed *Jesus* (*the Stone cut out without Hands, that smote the Image upon his Feet, that were of Iron and Clay, and broke them to pieces.*) For this base Ingratitude of this Prince, and for his haughty Pride and Insolence, Luxury and Idolatry, the Almighty

* Dan. ii. 31.

shewed him, by a Vision, the Punishment that was coming upon him, represented by a ^f *Tree in the midst of the Earth, whose Height reached to Heaven, and its Sight to the End of all the Earth; whose Leaves were fair, and Fruit much, and in it was Meat for all: The Beasts of the Field had Shadow under it, and the Fowls of the Heaven dwelt in the Boughs thereof, and all Flesh was fed of it. He saw likewise a holy one come down from Heaven, and said, Hew down the Tree, and cut off his Branches, shake off his Leaves, and scatter his Fruit; let the Beasts get away from under it, and the Fowls from his Branches; nevertheless leave the Stumps of his Roots in the Earth, even with a Band of Iron and Brass, in the tender Grass of the Field, and let it be wet with the Dew of Heaven, and let his Portion be with the Beasts in the Grass of the Earth: Let his Heart be changed from Man's Heart, and let a Beast's Heart be given unto him, and let seven Times pass over him. This Matter is by the Decree of the ^g *Watchers, and the Demand by the Word of the holy ones, to the intent that the Living may know that the Most High ruleth in the Kingdom of Men, and giveth it to whomsoever he will, and setteth up over it the basest of Men.* The Event of this Vision or Dream was so dismal and fatal to *Nebuchadnezzar* (for whom *Daniel* had a Regard, for the Honours he had bestowed upon him) that he was confounded for an Hour before he could speak to him, even while the Spirit of Prophecy was upon him; and at last paid his Prince the Compliment, before he addressed himself to the Explanation of the Vision, by wishing that the Event might be to his Enemies,*

^f Dan. iv. 10. — 18.

^g The *Watchers* are the holy *Angels*, the Decree was God's, and the Demand was of the holy *Angels*, if God would enact and ratify it. *Pool in locum.*

and not to himself; a sort of Protestation, that what he was about to say, proceeded not from any Passion against, or Hatred to his Prince, but from a Spirit of Truth, which all honest Men ought to act by; and then tells him, that *He was that great Tree; that he was grown and become strong, and that his Greatness reached unto Heaven, and his Dominion to the End of the Earth; speaking after the lofty, hyperbolical, Eastern Mode of Expression: That he should be driven from Men, and his Dwelling should be with the Beasts of the Field, and that they should make him eat Grass as Oxen; that he should be wet with the Dew of Heaven, and that seven Times should pass over him, till he knew that the Most High rules in the Kingdom of Heaven, and gives it to whomsoever he will: Yet by the Stump of the Tree, Roots being left, was imported, that his Kingdom should be restored to him again, after that he became sensible that Almighty God governs both in Heaven and Earth, and that nothing happens to Man by Chance. When he had given him the Interpretation of his Dream, then Daniel advises him to amend his Life, for that might be a Means of prolonging the prosperous Estate he was then in, and avert the vindictive Justice of God, that was falling on him.*

THIS Dream, and the Construction of it, doubtless workt upon this haughty Monarch for the present; but because the Execution of that Sentence, which was past by Almighty God, was not immediately done upon him, he soon became hardened again in his former Vices, and made good the Observation of Solomon, Eccles. viii. 11. Because Sentence against an evil Work is not executed speedily, therefore the Hearts of the Sons of Men are fully set in them to do evil. God gave this haughty Prince a Year's Time to repent and amend; but instead thereof, at the Year's End walking in his Palace

lace in a vaunting way, expressed himself in a proud, insolent, and blasphemous manner, as follows. ^h *Is not this great Babylon, that I have built for the House of the Kingdom, by the Might of my Power, and for the Honour of my Majesty? While the King spoke these Words, there fell a Voice from Heaven, saying, O King Nebuchadnezzar, to thee it is spoken, the Kingdom is departed from thee. And they shall drive thee from Men, and thy Dwelling shall be with the Beasts of the Field; they shall make thee to eat Grass as Oxen, and seven Times shall pass over thee, until thou know that the Most High ruleth in the Kingdom of Men, and giveth it to whomsoever he will. ¶ 33. The same Hour was the thing fulfilled upon Nebuchadnezzar, and he was driven from Men, and did eat Grass as Oxen, and his Body was wet with the Dew of Heaven; 'till his Hairs were grown like Eagles Feathers, and his Nails like Birds Claws; which might well be in seven Years Times, during which he lived like a Beast in the Field; his Understanding was taken from him, and he had only a bestial Sensation. This was a Disease called *Lycanthropy*, which it pleased God to throw him into, which causeth the Patient (who thinks he is turn'd Wolf) to fly all Company, and to hide himself in Woods and Dens. The great Cruelty, Barbarity, Idolatry and excessive Pride of this Prince, fully expressed in holy Writ, seem to be the Motives that induced the Divine Majesty to bring this Evil upon him, and to be a Warning to all haughty and proud Monarchs, to avoid falling into the like Sins. After seven Years thus afflicted, it pleased God to restore this Prince both to his Understanding and Kingdom; and then he expresses himself in holy Writ after this manner: ⁱ *And at the End of the**

^h Dan, iv. 30 — 31, 32. ⁱ Ibid, ver. 34 — 37. Days,

Days, I Nebuchadnezzar lift up mine Eyes to Heaven, and mine Understanding returned unto me; and I blessed the Most High, and I praised and honoured him that liveth for ever, whose Dominion is an everlasting Dominion, and his Kingdom is from Generation to Generation, and all the Inhabitants of the Earth are reputed as nothing. And he doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth; and none can stay his Hand, or say unto him, What dost thou? At the same time my Reason returned unto me, and for the Glory of my Kingdom, my Honour and Brightness returned unto me; and my Counsellors and my Lords sought unto me, and excellent Majesty was added unto me. Now I Nebuchadnezzar praise, and extol, and honour the King of Heaven, all whose Works are Truth, and his Ways Judgment, and those who walk in Pride he is able to abase. I believe that nothing less than this Affliction could have brought this proud Monarch to a Sense of his Fault, and to acknowledgment that the greatest of Men is a poor vain Creature, and that God only governs and rules all Persons and Things both in Heaven and Earth.

SOCRATES is said, by great Authorities, frequently to have had a good *Genius*, or Guardian-Angel, to admonish him on great Emergencies. When one reads the Lives of some of the Heathen Philosophers, and considers to what a noble Height of Virtue they advanced human Life, one would be apt to conclude they were illuminated by a Divine Spirit, and fell little short even of the *Hebrew Prophets*. Nor can any prudent Man think, but that God ever was the God of the *Gentiles*, as well as of the *Jews*; for God is the Father of all Mankind, though his Dispensations to each of them have been somewhat different. There is the same Communication now between Heaven and Earth, as to the material World, as there was
from

from the Beginning of the Creation; and I believe there is the same Communication now between the Spirit of God and the moral World, as ever has been: For as the Sun is the Soul and Life of the material World, so the Divine Spirit is the Soul and Life of the moral. We can do no good Act, no, not think a good Thought, without the concurrent Grace or Spirit of God to assist us. *In and by him*, says the Poet, *we live, and move, and have our Being*. Our Saviour, to shew the Connection between himself and his Disciples, and that we are entirely dependent on him, and live in and by him, at least in our moral Capacities, says thus^k: *I am the Vine, ye are the Branches; he that abideth in me, and I in him, the same bringeth forth much Fruit; for without me ye can do nothing (i.e. of moral Good, or spiritual Works, acceptable to God.) If a Man abide not in me, he is cast forth as a Branch, and is withered, and Men gather them and cast them into the Fire*. No Similitude could express the Relation between God and Man more emphatically, than by that of a Tree and its Branches; it gives a glorious Idea of the Affinity we have to God himself, and the Honour we enjoy thereby; and that (if with Reverence I may say it) his Majesty becomes one with us; a Unity invaluable! The Method which the Prophets took when they invoked the Spirit of Prophecy to come upon them, was generally by a Prelude of Musick, that helped to calm the Spirit of the World in 'em, or rather to banish it from them, to make their Minds quiet and sedate, soft and easy, fitted and prepared for the Reception of the Divine Mind. When the Soul of Man is perplexed with a Hurry of worldly Affairs and Distractions, such a Temple seems not fitted for the Reception

^k St. John xv. 5, 6.

of the Holy Spirit ; but if we compose ourselves well before our Retirement to Rest, have not too much of the World in our Heads, but have our Treasure, our principal Thoughts and Affections above, a grateful Sense of the Obligations we owe to Heaven, and employ our Minds with pure and clean Ideas ; the Mind then in this calm and sedate Temper seems fitted to receive Impressions from above, and to have a proper Juice convey'd from the Tree to the Branches, that they may bear much Fruit. The Seal is always ready, if the Wax be but soft enough to receive the Impression. The Divine Majesty is always ready to bestow a Ray of spiritual Light on the Souls of Men, if their Souls are qualified for the Reception. When we are in Bed and asleep, and our Minds in a good Composure, as above ; when the animal Life keeps on its due Circulation, and the Blood and Spirits move in their quiet and natural Order ; the Mind then being much withdrawn from the World, yet being an active Principle, exercises itself in a soft manner with Gratitude to the Eternal for the mighty Blessings received, like the faint Echo of a louder Sound at a Distance ; then, then it is that the Holy Spirit descends from above with some divine Instruction, Reproof, or Consolation, on the Mind of that Man, according to the Exigency or Circumstance of the Person. ¹ *We will come and make our Abode with him*, saith the Blessed Jesus, speaking of the Father and himself, of those that love and obey him. Surely Man, in the Judgment of God, is a more excellent Creature than we think of ourselves ; and yet most Men over-value themselves through Pride and Folly : But the Fault lies here, we do not place the true Dignity and Excellency

¹ John xiii. 23.

of the human Nature aright, we set it not on its true Basis; we pursue Ends contrary to the true Excellency of our Nature, and the Means thereto are suitable to those Ends. But this is besides my Subject-matter.

As for Dreams, they are generally the Result of the Thoughts or Actions of the Day preceding, which may be accounted for as natural: For which Reason we ought to take great Care what Thoughts or Actions we indulge to in the Day; for if they are bad, and the Thought passes into Action, we do often repeat in our Dreams the Thought and Action over again in the Night, and by the Consent and Concurrence of our Wills therein, make the Crime double, and so multiply our Sins even while we are asleep. The Pleasure we take in the Sin, and the multiplying that by frequent Thoughts thereof, makes us as guilty as much as by the Act itself (nay more, for we can and do oftener sin by Thought and Imagination, than by any external Act; for to the committing the external Act, Want of Means and Opportunity, not Virtue, often prevents us:) I say, these naughty Thoughts do wonderfully alienate our Minds from God; we do hereby more and more love the Vice we practise and are inclined to, have less Love for its contrary Virtue, nay in time grow hardned and callous, dead and senseless to the Virtue, but alive and full of a quick Sense and Taste of the Pleasure of the Sin.

THIS being the Case of human Nature in respect to Vice, I'll consider the same with respect to Virtue. The Course of our Thoughts and Imaginations, with respect to the Exercise of Virtue, and pure and clean Ideas, have pretty much the same Tendency and Disposition to Virtue, as the naughty Thoughts had to Vice: For the Person who resists a Temptation to Sin in the Day, and is grateful to the Divine Majesty for his Assistance therein,
and

and takes Joy and Satisfaction in having conquered the Temptation, and thereby offered a pleasing Sacrifice to God, in mortifying a Lust for his Sake, and in Obedience to his Law and Command; this Person in the Night, by Dream and Imagination, will more naturally perform the same Act of Virtue and Self-Denial, and take the same Joy and Satisfaction therein, and be more pleased with himself for so abstaining, and thereby repeat the same Virtue, and multiply the same, than repent of what he did well in the Day, or commit by Thought the Vice he actually resisted: Thus by wise and good Husbandry, a Person may perform two Acts of Virtue in one, make a good Progress towards Heaven even while he is asleep in his Bed, and confirm his Mind, and establish it on the strong Basis of religious Virtue, not easily to be shaken or removed.

NON *progredi est regredi*, is a true Maxim in Divinity. Holy Writ tells us, that *the Spirit of Jesus is in us, unless we are Reprobates*; and if we are Reprobates, the Spirit of Satan, and sometimes a Legion dwells in us: For 'tis in Divinity as it is in Philosophy, *non datur Vacuum*. The Man out of whom the Devil was cast, grew afterwards more wicked than he was before; whereupon *the Devil finding his former Habitation swept and garnished (i. e. fitted for his Reception) took with him seven other Spirits more wicked than himself, and they entered into him, and dwelt there*. No wonder then, that *the last State of that Man was worse than the former*. As this was the Case of the Jews for rejecting our Saviour, so is it now the Case of Christians, who often and for a long time resist and oppose the Holy Spirit, when he offers to aid and assist us. But when Men's Lives are somewhat chequered, have some Propensity to Virtue and Religion, yet have some Attachment to the World, and the unlawful

unlawful Pleasures thereof; the Divine Goodness, not willing to lose such a Creature, but to draw him entirely to himself, and to make him happy both here and hereafter, does not only by the ordinary Means of hearing the Word, and good Discourses, by Prayer and reading Holy Writ, and other good Books; but sometimes by Dreams and extraordinary Appearances, raise him from his State of Indifferency and Indolence, to a more warm and zealous Height of Christian Resolution.

I KNEW a Person above twenty Years since, that was pretty much in the State I last mentioned, that had an extraordinary Appearance in the Night, when in Bed, without any sort of Delusion. There appeared to him a most glorious Person, whose Light exceeded that of the Sun at Noon-day; with another Person of a less glorious Light, who seemed to be Attendant upon him. The most glorious Person said to his Attendant, looking upon the Man in Bed, *Bring him to Judgment.* Whereupon the Attendant was coming to lay Hands on the Man in Bed, in order to bring him before the most Glorious. The Man in Bed was struck with great Fear, and kneeling down to him, after a little Pause, said these Words, *I beseech your Holiness to have Mercy on me;* that Appellation being what occurred then to him. Upon this Prayer, the most Glorious with a Look countermanded his Attendant, who thereupon stood still; and then the most Glorious said to the Man in Bed, *Amend your Life.* By this time the Man in Bed well recovered himself, and his Fear was gone, and was upon the defensive; for collating his manner of Life with those of his own Function, he found that his Course of Life was much better than theirs. Upon which the most Glorious said these Words to him in a very emphatical manner, *You must not live as others do;* and then

T

both

both disappeared. The Person in Bed, upon these last Words was silenced; for he then considered, how much greater Blessings he had received from God than those of his own Function, and therefore his Life ought to shine brighter than theirs; and moreover that his collating was wrong; for that the Rule of a Christian Life should be the Will of God as express'd in Holy Writ, and not the bad or indifferent Example of other Men. As the Men of *Israel* were often put in Mind by the Prophets, of God's delivering their Forefathers from *Egyptian* Bondage and Slavery, and bringing them into a good Land *flowing with Milk and Honey*; who had many annual Festivals instituted by the Almighty, for a more solemn Remembrance of God's Goodness therein unto their Nation, in order (as a natural Consequence) the more to induce them to love his Majesty, and to conciliate Obedience to his holy Laws, and to be grateful; so doubtless where the Almighty raises any Persons from low and small Beginnings to an Height of Honour and an easy State of Life, it's expected such Persons should often look back on the Hole from whence they were dug, the Rock from whence they were hewn, and to raise a Monument from thence of Praise and Gratitude to the Most High, to love him intently, and never to be so disingenuous as to live in the Habit of any one Sin, of doing any thing that may displease so good, so great, and gracious a Benefactor; for who would displease even a Friend that has done us any Kindnesses? But a worthy Man, that lets these Benefactions slip his Memory too long, is often in the Night put in Remembrance of them by Impressions from above.



ESSAY XIV.

Of the GOVERNMENT of our THOUGHTS.

THE human Nature is composed of a rational Soul and an earthly Body; the Soul being the very Man, and the Body a Cloathing or Superinducement of gross Matter, which the Soul uses as its Instrument to bring in and represent the Images of things, that it may judge of them. The Body has its peculiar Appetites and Affections, of a Nature differing from those of the Soul, by reason whereof many and great Conflicts and Commotions do arise from those jarring Principles in the Subject, Man.

NOW the Design of this Essay is, to render this Creature all of a Piece, conformable in Will and Affections, and to restore it in some measure unto that noble Height and Dignity in which it was at first created; in order to which we must consider his Nature before and after the Fall.

HIS Nature before the Fall consisted in a due Subordination of his sensitive Faculties to his rational, and in the due and right Exercise of his rational Faculties on proper Objects. After the Fall, his rational Faculties lost their Dominion over the sensitive, which are become no longer subject to Reason, but as Rebels, having drawn the Sword against their Prince, bid him Defiance, and con-

test his Empire. Unhappy Man, who before governed himself by the Laws of Reason, but now is guided by those of Sense! Yet even in this degenerate Estate, though a Rectitude of Thought be wanting, there is still remaining in him an inward Disposition to Virtue. We came into the World with no vicious Habits, and few or no Prejudices, the Effects of a loose Education and Conversation. And tho' Dishonesty, Pride, and Lust do wonderfully contaminate the Mind; yet few Men are arrived to such a Degree of Impiety, as to have no Checks or Remorse of Conscience when they reflect on an immoral Action, the which Reflection abundantly outweighs the Pleasure of the past Vice.

THE Soul is a thinking, active Being, never idle, whose Operations we often experience in our Dreams whilst the Body sleeps. Its first Operation is *Thought*, which is as much the Act of the Man as any external Act of the Body. Men indeed cannot judge of each other's Thoughts, till they exert themselves by some Overt-Act; but the Almighty, who is the Searcher of Hearts, sees and knows the Operations of the Soul better than Man doth those of the Body; so that he who in his Thoughts dwells upon an impure or other immoral Act, approving it in his Understanding, and in his Will consenting to it, is in the Judgment of God criminal, though the outward Act be wanting. For *out of the Heart proceed Murders, &c.* as our Saviour hath expressly assured us; and *he that looks upon a Woman to lust after her, hath committed Adultery with her already in his Heart.* This is so evident, that even human Laws have more Regard to the Intention of the Mind, than the Act of the Body: Hereof the Civil Law, and the Common and Statute Laws of this Kingdom afford us Instances without Number; to avoid the Repetition

tion whereof, a Rule in the one, and a Maxim of two in the other, may be sufficient. In the Civil Law the Rule is, *Voluntas reputatur pro facto*; and it's a Maxim in the Common Law, *Voluntas in delictis, non exitus, spectatur*; and again, *Actus non facit reum, nisi mens sit rea*.

GREAT is the Mischief of evil Thoughts, and the Benefit of good ones. From the Thoughts of the Heart, rather than by the Actions of the Body, is a Man properly and truly denominated good or bad: But because the former are discernible only by the Omniscient, we pass Judgment upon one another according to the outward Deportment, Words, and Actions of those we converse with. Thus a Person grave in his Looks, and cautious in his Expressions, passes for a sober, chaste, and good Man; whereas by indulging himself in vile or impure Imaginations, he may be the Reverse in the Judgment of God. Men, who whilst young and unguarded by good Principles, have fallen into the general Sins of Youth, are in their advanced Years apt to repeat the very same Vices by Thought and Imagination; and tho' Civil Prudence and Discretion, or Want of Opportunity, may cause them to abstain from the outward Act, yet the Approbation thereof in their vitiated Understandings, and the inward Consent of their Wills, render them culpable before God. What a Mountain of impure Ideas does the unchaste in Youth heap up as he grows old, by the Remembrance of his past Pleasures, though he abstains from the grosser Acts; especially if he allows himself in lascivious Jest and smutty Allusions; and if he abstains not, and looks forward for fresh Game, he multiplies the Crime by previous Imagination, and contaminates his Mind more by manifold antecedent Fancies, than by the one vile gross Act? How does the Miser adore his Bags, and when absent think of them as

his chiefest Good? How does the *Revengeful* crucify one Man in *Imagination*, and stab another to the Heart whom he hates, even whilst he embraces him with the Arms of Friendship? Thus one might enumerate the several Vices of Mankind perpetrated by the Mind in *Imagination*, when the Body perhaps is incapable of committing them. The Soul thus acting, defiles itself in the highest Degree; and the Spirit of God will depart from such a Breast, as not enduring to reside therein; and the evil one, or rather a Legion enters, and hurries on the Man to sin without Reluctancy, and by heightening the Fancy doubles the Guilt. Ah wretched Creature, thus abandoned by the Divine and possessed by the Diabolical Spirit!

BUT happy is the Man, who through the Influence of a virtuous and wise Education, the good Spirit of God co-operating, has fixed his early Thoughts on proper Objects; or who in his riper Years, on due Consideration of the Folly of Wick- edness, has done his utmost Endeavour to suppress all impure and immoral Ideas; who has repented him truly of his Sins, and is resolved to make the Laws of God the Rule and Measure of his future Thoughts, Words, and Actions; thereby laying the Foundation of an happy Life in this World, and a glorious one in the next. And to put this in Practice, no great Literature, or deep Reach of Understanding is required. The Way to Virtue is plain and obvious; and 'tis not for want of knowing our Duty, but from some sordid secular Considerations, that we are diverted from it, and act contrary to it.

THE Subject Matter of Thought may be considered with respect to the ordinary or mean Man, and with respect to the Philosopher: Not but that the mean Man's Thoughts may sometimes afford useful

useful Matter of Entertainment even for the Philosopher.

As to the ordinary or mean Man ; none is so miserable in this World, but he enjoys some Blessing which a greater than himself wants. The Virtues of Integrity, Industry, and Humility are in the Power of every Man ; and of those who practise them, few fall so low, as to be destitute of the Necessaries of Life. These Virtues are generally attended with Wealth and Honour ; as Knavery, Idleness and Pride are with Beggary and Contempt. The Estimate we make of our own Happiness or Misery, is not taken abstractedly or simply, from the Consideration of what constitutes a Man happy ; but relatively and comparatively, by setting our own Condition in View with that of other Men. Why then let the mean Man sometimes look above him, and see what the great Man wants which himself enjoys. Has he a glittering Coach, a gay Equipage, a plentiful Table ? Has he not also the Gout or Stone, or other Diseases, the natural Effects of a voluptuous Life ? Has he not Broils in his Family, Duns at his Door, or twenty other Uneasinesses, the frequent Attendants on Riches, which destroy the Quiet and Peace of his Mind ? Let the mean Man consider this, and comfort himself that he has sound Legs to carry him, and an healthy Body free of those painful Diseases which the other groans under. Let him consider, that numerous Attendants are really burthensome, and that great Men commonly want all that they have, and somewhat more ; whereas the wise and good Man, being content with few Things, has few Necessities. Let him likewise look below him, and see what Enjoyments he hath, which others have not ; and let him not despise those who are destitute of what himself enjoys, nor envy others whose Enjoyments are greater than his own. Let

him consider his own Demerits, and with a cheerful Gratitude bless the Almighty, acknowledging that the good things which he hath given him are much greater than he deserves. Let him look upon God as his sole Benefactor; and remember, that he delivers him from all the Evils, moral and natural, which he avoids, and bestows on him all the moral and natural Good which he enjoys. Let the Blind, the Lame, the Deaf, the Dumb, whom he beholds, serve at once to excite his Charity to them according to his Capacity, and his Gratitude to God for making him able and willing to help them: And if the Love of God be the Motive, let him be assured that he wisely puts his Money to Interest, offering thereby a Sacrifice to the Eternal; who is pleased to condescend to become his Debtor, and will certainly repay him with Interest in this Life or the next. Let him often think of the *Four last Things*, DEATH, JUDGMENT, HEAVEN, and HELL, as powerful Means to abate his Affections for the Things of this Life, and to elevate his Desires after those of the next. Let him be much conversant in the Holy Scriptures, and correct, frame, and dispose his Mind according to the Spirit of the Gospel; which teaches that Humility, Charity, Chastity, Integrity, and Affiance in God are the principal Virtues. Above all, let him raise in his Mind an Admiration of the *Beauty of Holiness*, and of the wonderful Love of God to Mankind, in sending the Son of his Bosom to assume our Nature, and to instruct us more perfectly in the Knowledge of the Almighty and his Will concerning us; to die a most painful and ignominious Death, thereby to reconcile his Father to us, and to obtain a new and gracious Covenant for us, a Covenant of Mercy and Favour, whereby we are not tied unto the hard Terms of perfect and unfinning Obedience, but have the assured Promise

mise of the Forgiveness of our Sins on the easy Conditions of Repentance and Faith. Finally, let his Thoughts be exercised partly on his secular Employment, partly on innocent Entertainments, but principally upon God.

As to the Thoughts of a Philosopher ; when I call a Man a Philosopher, I may seem to supersede all Directions for such an one ; as supposing him stored with useful Knowledge and Learning, whereof he well knows how to make a proper Application. However, daily Experience shews that many Men of great Parts and Improvements are little better than Dictionaries or Lexicons, that direct us to Books wherein ancient and modern Learning are contained, but make not any wise or proper Use thereof themselves.

LET the Philosopher esteem himself as the Favourite of Heaven, but in all Humility, considering that he is so much the more a Debtor to the Eternal. He has conquered himself, subdued his Lusts and Passions to the Empire of Reason, and is thereby Victor over the little World, and so far Master of the greater, as to command all he wants of it, and to disregard the rest ; in this respect greater than even Kings and Emperors, who having conquered Cities and Kingdoms, remain abject Slaves to their own Lusts and Passions.

BE his Station or Employment either private or publick, it possesses no more of his Thoughts than what are necessary for the conscientious Discharge of his Duty therein, which he always fulfils with Integrity, Industry, and Understanding. The Remainder are employed partly in his domestick Affairs, and the wise OEconomy thereof, but principally in the Contemplation of the Most High, and of his most gracious and wise Government of the World both moral and natural. He considers the Divine Majesty as a most Holy, Just, Wise,

Wise, Almighty, and Beneficent Being, who in the Production of the World exhibited his Wisdom, Power, and Goodness to his Creatures; which appear in the curious Frame and Contexture of the Parts of the animal Nature, their local and vital Motion, the noble Powers they are endowed with, and the wonderful Pleasure annex to the Being of every Individual, so as to make it fond of its Continuance, and unwilling to part with Life. And though the Animal be a noble Part of the Creation, yet are not the Vegetable and Mineral Parts without their peculiar Excellency and Virtues. Here is a Field of infinite Pleasure for the Philosopher to travel in; the Variety so entertaining, the Benefit and Usefulness thereof so great, that in every Step he takes, he may make a Stand, and raise a Monument of Praise to the infinite Wisdom of their and our Creator.

How do I see him walking in his Garden in the Evening, and beholding the heavenly Bodies, some wandring, and others moving in a settled Course, and pouring down their Influences for the Good and Benefit of this lower Orb! With what Extasies of Joy, and Raptures of Praises does he lift up his Heart to the Most Gracious, for his infinite Beneficence to the Children of Men! When he considers the Air with its volatile Nitre returning to the Earth enriched with the heavenly Fire, which stimulates the Seeds of Plants to raise themselves towards that glorious Body which enlightens the material World; then with what Pleasure doth he contemplate their excellent Beauty, and that glorious Cloathing with which they adorn the Earth? When he looks on Mankind and their Affairs, which is always with an Air of Love and Good Will, how does he grieve to see them like Wolves devouring one another? He is
of

of no Party or Faction, but a Citizen of the whole World, and would embrace the whole human Nature with the Arms of Love and Beneficence. With an Eye of Faith he beholds the Divine Majesty sitting on the Throne of Glory, the Blessed Jesus interceding for Mankind, the Holy Spirit presiding in the Souls of good Men, and Myriads of Angels encircling the Throne, and continually singing Hallelujahs. His Heart is in Heaven whilst he walks on Earth ; and God is more dear to him than Life itself, he desiring even to die a Martyr, provided he may thereby advance the Divine Glory. Wherever he is, his Soul is silently blessing and praising God for his Favours and Bounties to him ; and finds the Consolation of a most happy Return of inward Light and Joy, affording him that Peace, Serenity, and Exultation of Mind which the World with all its Pomps cannot bestow, nor with all its Force and Power take away. Whilst awake in the Night, his Heart is exercised in meditating on the Eternal, and his Tongue in praising him for the Rest, Refreshment and Protection afforded him ; and being deeply sensible of the mighty Obligations he is under to the Most High, all the Powers of his Soul and Body are continually employed in Acts of Love and Gratitude to him. In a Word, the State of his Life seems to be represented in the Vision of *Jacob's* Ladder, on which some Angels are ascending to Heaven with the Prayers and Praises of this Philosopher, and others descending with the Blessings of the Eternal, in Recompence of his Piety and Virtue.

FOR the Prevention of evil Thoughts, and their Remedies, together with the Motives to good ones, I will not here enter on any Enquiry into the Formation of the *Fœtus* in the Womb, or shew how the foolish Thoughts of Women when pregnant

pregnant make lasting Impressions on the *Embryo*; since I have already done that at large in another Essay. Take therefore the Infant when born, and supposing the Mother's Imaginations during the Conception to have been ever so malignant, dull, or sottish, Experience assures us, that Children come into the World with few Prejudices, and those too not so stubborn, but if wisely managed may be easily eradicated. What seems of the highest Importance is, to have the wisest People about Children, to form their tender Years as soon as they are capable of Impression. A Method this fatally neglected; whereby, instead of the great and fundamental Virtues of Truth, Humility, and Forgiveness, the contrary Vices of Falshood, Pride, and Revenge are too often instilled into them, at least connived at in them, and sometimes encouraged. Cruel Parents, who thus sottishly render their own Offspring unhappy, not duly considering what excellent Impressions Children are capable of, nor discerning how to make a wise Judgment of their early Understandings! The Generality are solicitous to teach them some Employment, with the Means proper to make it beneficial; and few there are, in Comparison, who have regard to cultivate their Minds. Would to God our Nobility and Gentry had nobler Thoughts in this Way than they commonly appear to have! their great Aim seeming to be to accomplish them as fine Gentlemen and fine Ladies; and what that is at present the World may judge. The forming of their Bodies by Dancing, Singing, Dressing, and the like, are the great Articles of their Education, whilst the Virtues of Truth, Integrity, Humility, and Chastity, the true Ornaments of the Mind, are over-look'd. And hence it is that we have so many profligate Rakes and Impertinent Beaus, so many of both Sexes abandoning their Honour and Conscience.

Now the first Care to be taken is the *Prevention of evil Thoughts*; a far better Method than to *cure* them. There are some Diseases of the Body which leave no Stain or Remainder behind them when cured; but with the Distempers of the Mind it is not so. For the Mind is more susceptible of Impressions than the Body, and those more durable; like a new Vessel, which for a long time retains the Tincture of its first seasoning. So that if great Caution be not used to season the Mind betimes with the Ideas of true Honour and Virtue, vicious or trifling Images will take Possession of the Heart, and render the Man either wicked or foppish. Virtue is to be represented in lovely Colours, and Vice in the contrary. Whilst you play with a Child, you may steal into him a Notion of true Honour, and raise in his Mind a Passion for it; at the same time giving him such a Disgust of the contrary Vice, as to make him detest it. It is not matter of Difficulty to instil good Principles into Children and young People; to put them on thinking rightly on the Attributes of the Divine Majesty, and what he expects from us, being much easier than to decline a Noun, or conjugate a Verb, Nature betimes teaching us the one, whilst Art and Memory are necessary to the other. On this Foundation we may expect a good Superstructure; as the Wise Man hath assured us, if we *train up a Child in the Way he should go, when he is old he will not depart from it.*

THE greatest Difficulty appears to be how to *eradicate evil Thoughts* after they have taken Possession of our Minds by evil Practices. This seems the Case of most adult Persons, who, for want of a virtuous Education whilst young, and of good Conversation whilst they passed through the juvenile State, are tainted by immoral Discourses, and more fatal Practices. Now though these in their
advanced

advanced Years, for Decency sake, Civil Prudence, or even through a Detestation of Vice, may have ceased from the actual Commission; though they may have so conquered their former Passions and Affections, as not to mention the same with Gust or Relish, they may still harbour in their Minds the several Images of their former Vices, and by thinking thereon with Pleasure and Delectation, assent to them, the which Assent of the Mind is the Essence of Guilt.

For Remedy whereof, we should in our most cool and sedate Temper consider the Vice itself in its most abstracted and simple State, disrobed of all those imaginary Charms and Pleasures which an heated Fancy and corrupt Imagination are apt to raise in us, the which will abate the Pleasure, and make us think meanly of it. Let the Vice be dress'd up in the most odious Colours we can imagine; and when we talk of it, let it be with Detestation. Let us think on the Beauty of its contrary Virtue, Opposites still shining brightest when set against one another; and bring ourselves to a Love of that, by which a Love of the contrary will naturally abate. Consider that corporeal Pleasure is nothing but a meer Titillation, and that it is mean and below a Man of Sense to be captivated therewith. But above all, consider that the doing, or even thinking impurely, are displeasing to the Almighty, contrary to the Purity of the Gospel-State; and renders the Mind, which should be so adorned with Holiness as to be the Temple of the Holy Ghost, a Nest of impure Spirits. Implore the Divine Assistance in conquering your particular Vice; and be assured, that if you do set yourself heartily to guard against the Thoughts of it, there will be no Danger of your miscarrying.

WHAT

Of the Government of our Thoughts. 287

WHAT has been said of the *Mischief of evil Thoughts*, and the *Benefit of good ones*, may serve for Motives to engage us to choose and embrace the one, and to avoid and reject the other.

OF the many who have been ruined by their Vices, and few otherwise miscarry; and even of those who are thereby brought to untimely and ignominious Deaths, few there are but will (and all ought to own) that the first Occasion of their doing so wickedly, was their Indulgence to impure and immoral Thoughts, which thenceforth proceeded unto Act, and the Wickedness became consummate. I must confess, that ordinary People don't see this; they may perhaps reflect, that such an external vile Action, or such an Habit of ill Actions, brought them to Misery. But is a Man in the less Danger by his Disease, because he does not know the first Cause or Origin of it? Some evil Thoughts do not indeed tend to the Ruin of our Fortunes; for Instance, the Thoughts of Covetousness: And yet whoever considers that Vice, will find that the Miser starves amongst his Bags, and is a very poor unhappy Man in the midst of Plenty. The Fear of losing what he has, hinders him from enjoying it; and his Want of Affiance in Providence for the coming in of more, makes him lock up in his Chests as useless what he has in present. The Thoughts of the Vindictive, Ambitious, Proud, and Envious, are Cankers in their several Breasts, which eat up all the Comfort and Quiet of their Minds. And so the inward Thoughts of the Heart are the fatal Origin of all vicious Practices; which, tho' sometimes not attended with the Ruin of our Fortunes, are always destructive of our Peace. A most powerful Motive this unto Watchfulness against them.

BUT it is far otherwise with him whose Thoughts are pure and upright. Such a Man
considers

considers himself as a Servant of the Most High, and pays him a chearful, absolute, and universal Obedience; and as a Subject to his Prince, obeys him in all his lawful Commands, out of a Principle of Obedience to God: From which Principle he also discharges the several Relations and Offices of Life, whether as an Husband, Parent, Master, Son, or Servant, with a conscientious Regard to the Duties thereof; ever looking unto God as the Giver of all Good, fearful to offend him, and solicitous to express all Gratitude towards him. He considers that he serves a gracious Master, who will amply reward him; and, by a right Intention, wisely consecrates all his Civil Actions of Life; makes the common Offices of human Nature easy and delightful, and at the same time secures his own eternal Welfare.

FROM the Consideration of a Life thus spent, results a Pleasure ineffable, which will buoy up a Man's Hopes under any Affliction, and resist even the Approaches of Melancholy or Despair, the frequent Bane of great Men; and withal will give him such a Ballast of Steadiness in a prosperous Gale of Fortune, as will fill him with internal Joy, and render him compassionate to the Afflicted, tender, gentle, humane to all Men; no wise overbearing in Contemplation of his greater Riches, Wisdom, or Power; and if he ever happen to appear with an Air of Stiffness, 'tis against the Proud and Insolent, not the Modest and Humble. From his Soul, as from the Sun, there are continual Emanations of Light and Wisdom, cherishing all with whom he converses; and Expressions of Love, Adoration, and Gratitude to the Eternal for his infinite Bounty and Goodness to him. Thus living on Earth, his Conversation is in Heaven; and every Recess from the Affairs of Life, affords him Freedom of Recourse to that Magazine of Pleasure

Pleasure where is the Fountain of eternal Joy; and by so excellent Entertainment of his Mind, all evil Thoughts are entirely banished, like Darkness at the Approach of Light.

AFTER all it must be owned, that the evil Thoughts of some Persons are not criminal, those I mean whose Brains are distempered; and who thereby are unable to make a right Judgment of Things. There are also involuntary Thoughts, which are not approved by the Judgment of the Understanding, nor consented unto by the Will, the which are not properly our own Thoughts: They are like the Tares which the Enemy sowed whilst the good Man slept; and can no more be prevented from entering into our Minds, than the Birds of the Air can from flying over our Heads, and consequently they have not the Nature of Sin: For whatsoever is sinful, must arise from the voluntary Choice of a Person of sound Mind, having the due Use of his Faculties; and the Action hath more or less of Turpitude in it, and will be more or less aggravated in the Judgment of God, as it is attended with more or less Deliberation.

THERE are indeed a great many who in some respect may be esteemed of insane Mind; such are those who are possess'd with stiff Prejudices against Light and Truth; those whose Whimsies and Humours are unaccountable, or whose Passions are intolerable, who shutting their Ears against Reason, may deserve a Place in the College of Fools: But we cannot say that these several Persons are excusable for those Faults which are the Result of such Prejudices and Follies; for every Man is bound at his Peril, by all Means and Opportunities, to improve that Portion of Reason which God has given him, and thereby to examine how he governs his Thoughts and Actions, and how far they are consonant to the Will of
U God.

God. So that it will be but a poor Excuse of the Crimes that shall hereafter be laid to our Charge, to say that the Unhappiness of our Education, or early Conversation with imprudent or vicious People have led us into them. An Excuse this like that of our first Parents, when charged by God for eating the forbidden Fruit; one whereof pleaded the Invitation and Example of his Wife, the other the Temptation of the Devil; but the Plea neither of the one or the other availed ought in the Sight of God, who justly punished them both.

THE Collect for the second Sunday in *Lent*, shews us what Sense the Compilers of our Liturgy had of *evil Thoughts*, and the Prejudice they do to the Soul of Man, and with that I conclude. *Almighty God, who seest that we have no Power of ourselves to help ourselves; keep us both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adversities which may happen to the Body, and from all evil Thoughts which may assault and hurt the Soul, through Jesus Christ our Lord.*





ESSAY XV.

Of HAPPINESS.



HOEVER considers the Happiness of human Life, must view it in three Respects: First, in regard to the principal Part thereof, to wit, his Soul or Mind; secondly, in respect of his Body, or the Cloathing of his Soul; thirdly, in respect to a Competency of Externals: Where there is a Suffering or Defect in any of these three, the Happiness is maimed and incomplete. For let a Man be as wise as *Solomon*, if he has a diseased Body, (the Gout, the Stone, or any other acute Disease) the Philosophy of his Mind will not, cannot atone for the sharp Pains and dreadful Torments of the Body; nay, by how much the Mind is fine and delicate, by so much there is a greater Sense and Quickness of Pain, a greater Sensation of the Evil of the Pain of the Body. And if the Mind and Body are both easy, yet *res angusta domi*, a poor or narrow Fortune to a Mind that has the least Spark of Nobility and Generosity, nay, to a Mind that has Good Will and Benevolence to Mankind, is the most pungent and quick Pain imaginable. As for the Mind, I take its Qualifications should be good Sense, adorn'd with a Competency of Knowledge, and a true Sense of Religion, void of Whim, and

foolish Passion, and Humour. I take it therefore for granted, that these three Qualifications are necessary to the Constitution of an happy Life, and that if any of them is wanting, the Person is so much the less happy. As for the Happiness and Pleasure of the Mind in its highest Altitude and Degree, tho' Knowledge and Learning go a good way to make the Mind full of Light and Joy, yet there is something else wanting to make its Happiness full and complete. For though a Man may survey by his Knowledge all the Parts of the Universe, be acquainted with the natural Productions of every Country and Climate, with the political Government of every Nation under Heaven, of all sorts of Religion in the World; yet these will not do, to fill the large, and almost infinite, capacious Mind of Man; there is something still behind to satisfy the Soul of a wise and good Man. Negatively, not Riches or Honour, not sensual or voluptuous Pleasures; for they carry Bitterness in the End of them, and please only the airy and trifling Part of human Nature: But positively, an ardent Love of our infinite good God, and a Dilectation to the whole Race of Mankind, a Benevolence to the whole Creation. The Love of God and of Man, says Holy Writ, is the fulfilling of the whole Law; how happy therefore must he be that does so? God is Love itself; his Majesty, his Goodness expanded himself, his Love and Benevolence in the Creation of the World. Every Part of it, in the Heavens above, in the Earth beneath, in the Waters below the Earth, are so many Instances of Divine Love to his Creatures here below. *Jovis omnia plena*, was a wise Observation. God is seen, and even felt in his Works, and a wise Man may make a Stand wherever he is, to behold with great Pleasure the admirable Works of the Most High; wherein

wherein his infinite Wisdom, Power, and Goodness exercised especially therein to the human Nature, are as visible to a Person of good Sense, as the Sun at Noon-day to a poor Shepherd. The Philosopher treasures up a good Store of Learning and Knowledge, and prudent Observations of the moral and natural Government of the Most High; that like the good Householder he may bring out of his Treasury things new and old, which are a sort of *Pabulum Vitæ* to him, to his Mind I mean, which requires Knowledge as much as the Body does Food. *Humanum est errare*, we all find true by daily woful Experience. Even the Church of God itself is said to be militant, the Soul continually fighting with the Body, and the Body always at war with the Soul. One Day, nay one Hour, the Mind conquers the Lusts and Passions of the Body; and another Day, nay another Hour, the Lusts and Passions of the Body get the Dominion over the Mind. A strange Fluctuation of the human Nature! Whence comes all this upon us? St. James tells us, and gives the plain Reasons for it by answering an Interrogation of his own: *From whence (saith he) come Wars and Fightings (or Brawlings) amongst you? Come they not hence, even of your Lusts (or Pleasures) that war in your Members?* Here is the spiritual Warfare of human Nature. Ambition and the Desire of Vainglory, put Princes and others on Wars: A Spirit of Contention and Covetousness puts Subjects on Law-Suits: Lasciviousness, and the indulging to sensual Pleasures, raise our sensual Appetites, and run us into the Sins of Uncleanliness; nay, we run ourselves into violent Temp-

St. James iv. 1.

tations which we may avoid, yet pray (or should) daily, not to be led into Temptations, or rather not to suffer ourselves to fall under them, and when we do, then exclaim against the Contexture of our Nature. We gaze on pretty Women so long, till our Concupiscence rises too high to be allayed but by Enjoyment, and then cry out with the Poet,

*Video meliora proboque,
Deteriora sequor.*

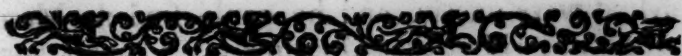
Ah foolish and ridiculous Conduct! The Truth is, we would enjoy the Pleasure that is forbidden, and then throw the Fault on our Constitution; which is next door to charging our Maker: Which puts me in mind of a young Scholar at *Oxford* (that would have made a bad Divine) that having two lewd Women with him, when the Proctor came upon him, and upbraided him with having two such Women with him at a time, said, *He could not help it; it was owing to the Vigour and Excellency of his Constitution.* We run ourselves into Temptations, we let our Passions and Affections, our Fancy and Imaginations feed on the forbidden Fruits, and then, when they come within our Reach, we put forth our Hands, take, and eat them; which, though they are sweet in the Mouth, are bitter in the Stomach.

THE mortifying our Lusts and inordinate Affections is a good Step towards Happiness; and if it be done on a Principle of Obedience to God, the Joy and Satisfaction that will naturally result from thence will abundantly recompense the Loss of a sensual Pleasure and Enjoyment; the latter gives only a Minute's trifling Pleasure in the Enjoyment; but the former, on several Reflections, gives a solid and lasting Peace and Joy of Mind.

SINCE the Health of the Mind, and Health of the Body, and a Competency of Externals, are the constituent Parts of, or Ingredients to human Happiness, methinks it should be the chief Business of every prudent Man to have these three always in view, and to make them Concomitants in the several Parts of Life; not while we are pursuing one Part of Happiness, do an Act that may obstruct another. Much the greatest Part of Mankind are continually pursuing a Life of Sense, and have no Taste or View even of rational Pleasures. Some few have a Gust of Learning, Arts, and Sciences, and stick there. Some very few are divided between an Appetite after sensual Enjoyments and rational. There are some half Christians that would enjoy the World, and do some Acts of Religion, are much divided between Earth and Heaven. They enjoy neither with a full Gust: one day they are on the one Side, and another day on the other Side; so divided, that they seem not resolved which Side to choose; so irresolute, that they live always in Doubt and Pain: While the few, the few, the very few, that are all of a piece, have an earnest Appetite to do always what is most pleasing to the Almighty, avoid all Occasions of displeasing him, and take infinite satisfaction and entire Pleasure in the Contemplation of his providential Goodness to them, and in the Exercise of Acts of Love and Gratitude to his Majesty, which in all Places and Times they may do in Voice or Heart. This Person has a continual Harmony in his Mind and Body, the latter giving an entire Submission to the former, which rules it as a wise and tender Parent does an Obedient Child. The Mind of this Man is influenced from above, he can't go astray that has, and submits to an heavenly Guide; as Emanations of Love and Praise flow continually from him to

the Eternal, so Light and Joy descend from above, in return thereof, on the Soul of that Man, which fill it with Peace, Security, and a steady Assurance in the Almighty's Favour and Protection.





ESSAY XVI.



Of SINFUL IDEAS.



Y Son, saith God, *give me thy Heart.* And justly may the Divine Majesty demand that Tribute, not only in point of Creatorship, but because by so doing we surrender ourselves up into the Hands of a most gracious Being, of a most bountiful and munificent Benefactor and Guardian, and of an almighty Power; so that we have the Benefit, and God only his Due. It is the wisest Choice a Man can make, to put himself under the Power and Protection of an Omnipotent God, and to be inrolled in the Family of those whom Goodness itself takes care of. How safe is one's Person, how secure our Affairs, when under the Care and Providence of infinite Bounty and Power! and how dangerous and precarious is that State of Life, however arm'd with human Wit and Policy, even with the Craft of *Achitophel* himself, which God's Providence has abandoned, and the Care of which Heaven itself hath rejected! How often have I seen Men droop and languish with a plentiful Fortune, Honour and Health of Body attending them, their Minds being uneasy for the Faults they have a long time habitually indulged to! What signifie all the Pleasures of the World, and if a Man were set in the Centre of them, to
pluck

pluck them to himself at his own Will, if his Mind were uneasy, and he could find no Means of getting rid of that Uneasiness? I have known Men of excellent Parts and Learning in this sad Condition. This is the Case of sinful human Life, which is exercised in the Sunshine of the Gospel, as it is with us in this Kingdom of *England*. Youth spent in Folly, and the Sins they are generally attached to, may by Reflection and due Consideration, Care, and Diligence, Prayer, reading Holy Writ with good Attention, become true Penitents, and good Christians.

*Errors in time may be redrest;
The shortest Follies are the best,*

said that wise and good King, *Charles I.* upon the gross Miscarriage of a young Officer. But if we continue in the Habit of our Vices till our adult Age, especially till fifty or sixty Years old, it will be next to a Miracle, if when we have shut our Eyes so long against the Light, that it will ever break in upon us, and work a Change and Reformation of Mind: It would be a sort of Burglary on our Minds, which the Laws of God or Man don't admit of.

THERE are certain Seasons for the Attainment of the several Appendages of human Life. It is a good and wise Observation, that *he who is not handsome at twenty, strong at thirty, wise at forty, and rich at fifty, will never be handsome, strong, wise, or rich.* Some few Exceptions may sometimes be found, but rarely, to the Rule above.

A MAN that has had an unhappy Education, has been bred in Ignorance, with Prejudices to our holy Religion, by vicious Conversation in his Youth, may be said to have had his Eyes shut by his Misfortune, and not his Fault; by others, not by himself; so that when the Veil by some hap-

py Circumstance has been done away, the Light of the Gospel has been poured in upon him, he becomes astonished ; somewhat like *St. Paul* at his Vision, the Brightness of which struck him blind, and he fell to the Ground, and asked with Sincerity what he should do to be saved.

THIS Man, after great Humiliation and Repentance, great Sincerity in his Conversion, and Perseverance, may be received into Grace and Favour. But a Man that has lived all his Life-time in the Sunshine of the Gospel, has had the Word of God at his Command, but neglected to read it, has wilfully shut his Eyes against the Light of Nature, the Truth and Revelation, and lived in a sinful Habit to fifty or sixty, his Case seems to be most dangerous.

LONG is the Time which the Divine Goodness affords Mankind, to see the Errors of their Ways, to repent and amend. Many a Reprieve from Death do we receive from the Hands of God, while we live in actual Rebellion and High-Treason against the Divine Majesty; many gracious Deliverances and particular Marks of Divine Providence we daily receive from the infinite Goodness, without taking any manner of notice of them; yet the Dog loves us for the Crust we give him, which is of no Value. When this comes to be the Case of Mankind, as I have observed to be that of Man in general; then, whatever the natural or acquired Habit of Sin of such Person is, (be it Uncleaness, Covetousness, Ambition, Revenge, Contention, Drunkenness, &c. be it what it will) the Soul of such a Man is tinged, stained through, and utterly tainted with that habitual Vice of the Man, and even lives upon the Stock thereof, pleases himself with imaginary Repetitions of it, and becomes in his old Age every day more and more defiled, by a Pleasure he takes in the

the Contemplation thereof. Now the Soul of Man being in truth the Man himself, when his Body through Age or Infirmary is rendred incapable of a gross committing the Sin he indulged to ; the Soul acts both Parts at once by a strong and powerful Imagination, which may be as sinful as if they both joined in the Overt-Act. God sees and knows the Operations of our Souls, as much and better than we do ourselves. The Soul being the Centre of Life, and Spring from whence all our Thoughts, Words, and Actions flow ; when these Thoughts are voluntary, we are as much responsible for them to Almighty God, though they break not out for Want of Opportunity or Capacity ; as he is guilty of High-Treason, who intends the Death of the King, though that Intention be not executed, if such Intention can be discovered. Naked are all our Thoughts before God, therefore the greatest Care must be had that they be clean, true, and just. He that stabs a Man whom he hates, and runs him through and through by Imagination only, and takes Pleasure in the Fancy of seeing him groveling in his Blood, is as much guilty of Murther in the Sight of God, as if he had actually done it, which wanted only Opportunity, or the Fear of Hanging, restrained him from it. So is it with any other Sin we commit by the Power of Fancy and Imagination.

I DOUBT that there will be many Persons in the next Life very miserable for the sinful Ideas they have indulged to without the gross Commission of them. If it is a just Maxim in the Civil Law, that *Voluntas pro Facto reputatur*, what may it be said then of the repeated Acts of the Will, if I may so call them, that are continually coveting more and more, have unclean Imaginations that fill the Mind continually with impure Embraces,

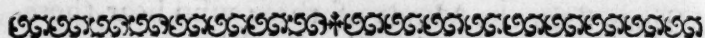
Embraces, or whose Thoughts run continually on Bubbles, Frauds, and Cheats? All these Operations of the Soul are as visible before Almighty God, as they are sensible to the Person that makes use of them. Moreover, as to the Acts of Uncleaness, where it is known that a Gentleman debauches a great Man's Wife, how do those Actions stain the Minds of those who hear thereof, putting themselves in his Place, and by a strong Fancy and Imagination, by impure Ideas, frequently commit Adultery with a Person whom they never saw? What Offence has that Man given, who leads many Hundreds into a Sin by the known Crime that he is guilty of, and (to speak in the modern Language) by the Favour he has received from a great Lady? In this particular Case, *Si non castè, tamen cautè*, is a good Rule. Here the defiled Imagination feeds itself as in luscious Pasture, and becomes daily more and more corrupt, till he is swallow'd up at last in Uncleaness itself.

A foolish human Nature, thus for a Rattle, for a Trifle, for a Fancy, to lose the eternal Joys of Heaven, and to sink into the eternal Miseries of the Condemned for I know not what!





ESSAY XVII.



*Of FAMILIES, and leaving a great Estate
to CHILDREN.*

I KNOW nothing sticks more on the Minds of great Men, than their leaving a great Estate to their eldest Son, to keep up the Name and the Honour, and even to live in their Posterity as long as the World shall endure. And the Means to attain this End they accordingly pursue, to wit, of heaping up great Riches, and acquiring Titles of Honour. Even wise and good Men have this sort of Thirst, this Itch, this sort of Ambition, this sort of Love and Regard, for the Things of this World, even when they are going into another. We may flatter ourselves, that this Desire is not from a Principle of the Love of ourselves and of this World, but from a Desire that our Posterity may be great and happy in this Life, which carries with it a Face of Virtue and Goodness. But all this is little better in most Men than Grimace; for the Honour we get, and the Riches we get, we get for ourselves, and enjoy both as long as we can. A Man of eighty Years old, that is worth one hundred thousand Pounds, and has no Son or Daughter, is often found to be as covetous as he that has a small Income, and many Children to provide for. The Love of Money encreases with us,

us, not in Proportion to our Want of it, but, what seems very strange, from the very Increase of it. Covetousness has no Bounds; it is a Vice of an immense Nature, and, where it resides, gives no Rest to the Criminal. The holy Scriptures have elegantly express'd it, by calling it *the Root of all Evil*; as if other Sins bore but one sort of evil and noxious Fruit, as the specifick Product of such Seed or Root; but that the Sin of Covetousness was the most evil and pernicious Seed or Root of all Vices; so prolifick, and of so malignant and universal evil Quality, that all the Vices that human Nature are subject to, would shoot out and spring from this Root. It's called in holy Writ by the Name of Idolatry itself; for the Miser actually pays an internal Adoration to his Bags of Silver and Gold; they are uppermost in his Heart, they are always in his Thoughts, they are always in View. Could we but strip ourselves of the Love of this World, and have our Minds fixed on the other; could we take our Saviour's Advice of laying up our Treasure in Heaven; we should certainly find our Hearts and Affections there, and not lie groveling here on Earth for a Name, for Riches, or Honour, or even eternal Fame. What is *Alexander the Great*, or *Cæsar*, or *Pompey*, ever the better, for having their Names and Actions transmitted down to the latest Posterity? When dead and gone into another Life, I believe none of them can tell what is done in this; so that they can receive no Pleasure or Satisfaction in Contemplation of the Honour done to their Memories: The Conquests by them obtained, in truth, are but so many Robberies and Depredations made on the innocent Part of Mankind, by a Power so great, that the Injured can't call them to an account for the same. Why is it then that we thirst after an Immortality in this transitory Life,
which

which we are sure is fading, and will be final in time, and are so foolish to neglect that which we are sure is eternal, and of the greatest Joy?

SATAN has blinded our Eyes that we cannot see; but first we winked hard ourselves, and gave him the Opportunity. We pray daily, that God would *not lead us into Temptation*, yet throw ourselves daily into violent Temptations, too big for us to resist. What a strange Paradox is this! What an unaccountable Way of Life is this! And yet still we go on in the same evil, foolish Way as our Forefathers did, and so 'tis very likely our Children will do the same. But a great deal of the Evil, the moral Evil of human Life, is owing to the bad Education of our Children, the setting them a bad Example by their Parents. Some Men of Quality not only curse, and swear, and damn themselves and others, and that in cool Blood, in their common Conversation, but even before their little Children, whom they encourage to damn and sink when they call for a Glass of Wine: Others talk obscenely before them, and not only live incontinently themselves, but let their little Sons and Daughters know it, by which they expose them to very great Dangers as soon as they are ripe for Action, their Minds being beforehand tainted. I can easily foresee the short Continuance of such Families.

I THINK there was lately made a Calculation of the Time of Duration of the noble Families which fill our House of Peers; and that it was observed, that within the Compass of one hundred Years one Third of them are generally extinguished. Nobility is a very fading Flower: I have seen three Earldoms in less than half a Century pass into three several Families; and the like may be observed of the other Degrees of Nobility. And yet we are fallen into such a Way of intail-
ing

ing Estates, and even Honours, that may very probably last one hundred Years, without a Capacity of alienating the Estates without the Help of an Act of Parliament. But a debauched and wicked Life draws down God's Vengeance on a Family, and puts an End to it, maugre all Settlements. There is no fighting against God, against Providence.

As for leaving a great Estate to a Son to keep up the Name and Family; if he be a sober and virtuous Man, it's very commendable; it gives him a Capacity of doing much Good in the World, and providing well for his Children: But if he be a Rake, the greater Estate you leave him, the more he becomes debauched, the more Mischief he does in the World; his very Riches are a Means to corrupt all with whom he converses; he is like a Man that goes about the Streets with a Plague-Sore upon him, he infects all that come near him. 'Tis a Maxim in Physick, that for foul Bodies, the more you nourish them, the more you corrupt them. So for Rakes, the greater Estate you leave them, the more they are corrupted. What signified the Attorney General Noy's leaving a great Estate to his only Son, who made his Will in *Latin*, and devised his Estate to him in these Words: *Omnia mea Bona & Catalla, Terras, Tenementa & Hereditamenta, do & lego unico meo filio*——*& heredibus suis mox dissipanda, nec unquam melius speravi?* Whose Estate, I believe, was soon spent as his Father foretold.

THE best means to prolong a Family, is for the Head of it to lead an honest and virtuous Life, and that upon a right Principle; to breed up his Children in a virtuous and religious Way, to give them a good Example; to have this Maxim always in their Heads, *Maxima Reverentia debetur*

Pueris; and to fill their Minds with noble Ideas of the Wisdom, Power, and Goodness of the Divine Majesty; to teach them to scorn a base, tricking, or unworthy Action; to be above getting Riches by dishonourable Means, and to do every thing handsome and generous, yet with Prudence and Discretion, according to their Fortunes, and the Exigency of those who need their Help. A Man of a good Estate and Power should use and employ both for the Service of Mankind, especially those below him; and if he has Learning and an exalted Genius, wisely to dart into those above him, as Opportunity offers, something worthy that may stick in their Minds, not magisterially, but with good Manners. God by his Providence has made such a one a sort of Deputy to his Majesty, to take care of and administer Help and Consolation to those who stand in Need thereof; by so doing, he advances the Honour of God, who has made such Provision for the indigent Part of Mankind; and a Stander-by must needs say, how good is God, that has raised up this worthy Man, to help and assist those who are low and necessitous, by his Riches! and to defend the Oppressed by the Power his Divine Majesty has invested him with! In thus doing, such a Man has the Honour of being a concurrent Operator even with God himself, for the Help and Consolation, for the Defence and Protection of God's beloved Creature Man. And then the Thanks and the Praises, which such Persons so helped and assisted, so defended and protected from Oppression, will offer up to the Divine Majesty for the same, as the natural and proper Result of such Help, will in Heaven be esteemed the Oblations of the Benefactor, as well as the Person that actually performs them, he being the principal Cause

Cause thereof. How will the Angels sing for Joy, when they smell the sweet Odours flowing from such Oblations! How will the Altars smoke with so rich a Perfume, to delight the highest Order above! And what *Io Peans* and Hallelujahs will the Archangels sing to the Honour of the Most High, and with ardent Love to the good Benefactor, their Brother!



Canst thou, I say, with all thy might,
 When thou shalt see the sweet, sweet light,
 Which Obedience flow will on the mind,
 To reach a point, to which the mind
 Cannot? And who, a Power, and Majesty,
 The Archangel, led to the Garden of the East,
 Light, and with ancient Love to the good Man,
 Father, then Mother!





To the Honourable

Sir Robert Southwell, Kt.

P. R. S.





ESSAY XVIII.

*A LETTER to Sir ROBERT SOUTH-
WELL, when President of the Royal Soci-
ety, touching the Equivocal Generation of
Plants and Insects. Wherein the Manner
of the Creation of the World is fully con-
sider'd.*

Honoured Sir,

October 1692.



HE Respect you were pleas'd to shew
me, when I attended you at the *Custom-
House*, obliged me to obey your Com-
mands in waiting on you at your own.

At the first Place you treated me as a
Gentleman, at the last as a Philosopher; your
Treatment in both deserves more than a common
Regard; especially your free Disquisition into the
two Points you were pleas'd to speak to, of the
univocal Production of Plants and Insects: The
Light and Force with which you handled them,
and the Objections you made to my Hypothesis
of an equivocal Generation, merits a serious Re-
flection, and more than an extempore Answer;
especially made by one, from whom a Croud of
Civil Affairs, expel all Thoughts of Natural.

To maintain therefore my own Hypothesis,
(or rather what I conceive to be Truth) I shall
collect your Objections as well as I can remem-
ber them, and give them such an Answer, as at

present (clouded with Business) I can think of; and then offer some farther Reasons to support what I have said.

IN doing this, let me assure you with great Sincerity, that I neither affect Singularity nor love a Paradox; but that I labour to keep my Mind free from all Prejudice, neither to allow with the *Aristotelians*, or condemn with the *Cartesians*, but to follow Truth wherever I find it, though buried in the Cell of a Peasant.

I THINK you began with Plants; as to these your Objections were as follow.

1. THAT God having created all Plants, gave them a Seed; whence you inferred, there is no need of any other Production of them, than by Seed, since Seed was the Principle instituted by God, from whence they should all flow.—That these Seeds are small, blown about by the Wind, and fall in divers Parts, whence divers Plants do arise.

2. IF Nature without Seed produced Plants, surely Nature would either produce Plants of a quite different Size from what is produced by Seed, or some of a quite different Species; but Nature doth not produce such Plants, &c. *ergo*, no such equivocal Production.

THIS Argument you made use of as to Insects, but not to Plants; but I confess it will hold to both, and therefore I inserted it here, and shall answer it under this Head.

IN Answer to the first, 'tis true God said, *Let the Earth bring forth Grass, the Herb yielding Seed, and the Fruit Tree yielding Fruit after his kind, whose Seed is in itself on the Earth, and it was (and is) so.*

THIS I do agree is one, and the most visible Way of Nature's Productions, besides which, few or none, I must confess, that I have met with,
have

have thought there is any other; but when you are pleased to consider the Creation, perhaps you will be of another Mind. For it does not follow, that because this is one Way, therefore there is no other; but it does follow, that where the Materials are the same now as in the Beginning, and there is the same all-wise Artist that put them at first together, there may be a Production after the same Manner now as then, if the same God preserves, that created the World: Which last Hypothesis I need not prove, when I speak to a Christian Philosopher.

YOUR Exception, that God gave all Plants a Seed in the Creation, and therefore that there is no need of any other Way of Production, makes it necessary to look a little more fully, than I have hinted in my Essay, into the History of the Creation; to see whether that is the sole Way now of Nature's Productions.

I SHALL therefore survey so much thereof, in Order, as it stands before us, as treats of the Origination of Plants and Animals; and see what Light may be drawn from thence, for the clearing of this Point.

I NEED not acquaint you, that the Ideal World was in the Mind of God before the Creation; or what *Hermes* saith, *that God changed his Form, and all things were brought to Light*; (by which he means that the Divine Glory was then disclosed) or that the Antients by *Pallas* flowing from the Brain of *Jupiter*, by the Power of *Vulcan*, hinted the Production of the World, from the Divine Mind, by the Power of Light or Fire.

THIS you will grant, that no wise Builder sets about a Work, but he first prepares a Scheme or Draught of his intended Work; then gets his Materials, and after that puts them together: *A Minori ad Majus*, it must be so with God. The Almighty

Almighty therefore intending the Creation, had the Idea of the whole and its Parts in the Divine Mind: In order to which we read, that *in the Beginning God created the Heaven and the Earth**, (*i. e.*) the first thing that God did in order to the Creation of this World, was the creating of that Matter, which being divided and separated one Part of it, the condensed went to the Composition of that Substance which we now call Earth; and the other, *i. e.* the rarefied, was raised to the composing of all that which we now call Heaven.

And the Earth was without Form and void, and Darknefs was upon the Face of the Deep, and the Spirit of God moved upon the Face of the Waters, *ψ. 2.*

HERE we find that this Earth is pronounced without *Form, and void*; (but it is not said so of the Heavens) for hitherto before the Light was created, the Earth had no Form or vital Principle, was void of all seminal Virtue.——But when a light Spirit, created by the Almighty, was emitted on the Abyfs (whose Center afterwards became Earth, the Waters being removed from covering some of its Parts)

And God said let there be Light, and there was Light, *ψ. 3.*

THEN the Spirit raised the Superficies of this Abyfs, to the constituting of that which we now call Æther and Heaven; which being illuminated on its first Elevation, by this Spirit of Light, which diffused itself throughout the Heavens; the Heaven therefore is not said to be without Form and void, as the Earth is; for that the Heaven, as soon as created, had Spirit and Form infused into it.

* Gen. i. 1,

And God saw the Light, that it was good, and God divided the Light from the Darknefs, v. 4.

'Tis the Light or vital Principle here, that has the Commendation of God, which compared with the Material, is infinitely more valuable by the Judgment of God himself. This Division of the Light from the Darknefs was made, I conceive, by the Power of this vital Light, acting on the Superficies of the Abyfs, and mixing and abiding with it in a plentiful Degree, raised it to the supreme Heaven, which therefore became exceeding light. But the Abyfs which subsided by Reason of its vast Distance from this Heaven was dark; the Space between God calls the Division of the Light from the Darknefs.

And God called the Light Day, and the Darknefs he called Night; and the Evening and the Morning were the first Day, v. 5.

THIS Division being made, the glorious, light-some, elevated Part God was pleased to call Day, and the subsiding Abyfs (for as yet all below was Fume and Water) he called Night, in Allusion to that Brightness which the Day should bring, when the World was perfected; and to that Cymmerian Darknefs that should accompany the Night, by the Deprivation of the Sun, then only in *Embryone*.

And God said, let there be a Firmament in the midst of the Waters, and let it divide the Waters from the Waters, v. 6.

THIS moist Fume, or Abyfs, being as yet extended through a vast Region of Space, and it being necessary for the Benefit of the whole Creation, that there should be Earth and Water for the intended Inhabitants, and a subtler Portion of Matter than that Fume for the Expiration and Inspiration of the Creatures that were to be made, with an interspers'd Vacuum for Motion: God therefore

therefore commanded that this extended Fume should be contracted into a closer and narrower Compass, which God could do, either by his Almighty Fiat, or by the Mediation of that Form, or Light, which God had just before made.— For Light, or Fire, does naturally operate upon Moisture, and drive it away. Thus this Spirit of Light surrounding the moist Vapour on all Sides, drove all the thin Parts closer together, by which the thin Matter became condensed, and obtained a thicker and grosser Manner of existing than it had before. The Detrusion of this thin Fume into a closer condensed Substance, made Way for that Firmament, or Expansion, which was to be a sort of Canopy to the Earth and Atmosphere: And during this Action there was a sort of Vacuum between the terraqueous Globe, and that exalted Portion of illuminated Matter, which we now call Æther; whose Horizon borders on the Atmosphere. Thus God made a Division between the Waters of the Abyss below, and the Waters raised and illuminated above.

And God made the Firmament, and divided the Waters which were under the Firmament, from the Waters which were above the Firmament; and it was so, v. 7.

THIS Verse is but an Explanation of the former, and no Addition of new Matter. The Words in the sixth Verse, *And God said, Let there be a Firmament in the midst of the Waters, and let it divide the Waters from the Waters.* And the Words in this seventh, *And God made a Firmament, and divided the Waters which were under the Firmament, from the Waters which were above the Firmament,* are the same thing, only denoting that God's Fiat is an absolute Act.

And God called the Firmament Heaven, and the Evening and the Morning were the second Day, v. 8.

THIS

THIS only shews the Name which God gave to this great Hall of the World, the airy Region; and seems rather to mean that Part above us, which reaches to the watery Clouds (the Waters above the Firmament) than to *Æther*.

And God said, Let the Waters under the Heaven be gathered together into one Place, and let the dry Land appear; and it was so, ψ. 9.

WHEN the fiery Spirit that first moved upon the Face or Superficies of the Waters, had raised a Portion of that subtle Matter up to the supreme Heaven, and enlightned the same, the next Work was to repel the roming Fume, and drive it down lower (to make a spacious Hall for the Inhabitants of the Earth, to breath, walk, and live in, for the Sublimation of Vapours, and the Distillation of Dew) that the Fume being condensed by this Compresssion, this Spirit acting on the Waters might divide the same; so that the central and more congealed Part might become a fit Habitation for the Creatures of God. Thus the Waters were drove to the Borders of the Earth, and the more congealed Matter or dry Land appeared.

And God called the dry Land Earth, and the gathering together of the Waters, called he Seas; and God saw that it was good, ψ. 10.

THIS Verse only acquaints us with the Appellation God gave to these two Substances of dry and moist, the one he calls Earth, the other Seas, and the Divine Approbation of the Work.

And God said, Let the Earth bring forth Grass, the Herb yielding Seed, and the Fruit Tree yielding Fruit after his kind, whose Seed is in itself upon the Earth; and it was so, ψ. 11.

IT is no small Credit (even with Heathens) to the History of *Moses*, that Nature herself bears Testimony to the Account he gives of the Crea-

tion;

tion; which is *some sort of* Answer to that Saying, *Egregie dixisti, Domine, Moſes, ſed quomodo probas?* For we ſee now, Plants and Trees yield a Seed for the Propagation of their like, according to his Hiſtory; but the Manner how this Earth brought forth Graſs, Herbs, and Trees, is the Queſtion. Whether by the Almighty Fiat of God without Means, or whether by God as the efficient Cauſe, and the Earth, and the created Light, as the formal and material Cauſes. It cannot well be ſaid without Means, for Holy Writ ſaith, *Let the Earth bring forth Graſs, &c.* which intimates ſufficiently, that then as well as now, Graſs, &c. was the Product of the Earth, and did partake of its Nature. Beſides, why ſhould any one imagine, that after the Abyſs or Chaos was made, as the material Principle, and Light as the formal, that theſe two were not ſufficient for the Production of all the Parts of the Univerſe? There could be no need of an immediate Power to create Graſs, Herbs, Trees, &c. when God had made a mediate one before, *Deus nil facit fruſtra.* To no purpoſe had theſe Means been, if God had not thought fit to make uſe of them in compoſing the ſeveral Parts of the Univerſe; but the World admits, that out of Chaos all things were made, and therefore this needs no farther Proof.

And the Earth brought forth Graſs, and the Herb yielding Seed after his kind, and the Tree yielding Fruit whoſe Seed was in itſelf, and God ſaw that it was good, ꝑ. 12.

THIS ſhews that it was done as God in the Verſe precedent commanded, and, when done, the Almighty approved of the ſame.

And the Evening and the Morning were the third Day, ꝑ. 13.

GOD

GOD being the God of Order, does not in a confused, but regular and distinct Manner, draw forth in Succession of Time, the several Parts of the World; but the Light had now overcome the Matter, and pressed it down into a narrower Compass, and divided the more subtle and fluid from the more gross, and was now hovering all over and round the two Hemispheres of this Globe; for now there was no Night, and but only a glimmering Day, yet sufficient by the managery of an All-wise Artist by the Union of these two Principles in a due Proportion, to produce according to the various Union various Plants, whose Seed was a Portion of that Light involved in the Moisture of the Plant, and condensed into a seminal Consistence, the Specification of which consisted in the Proportion of the Light; for every the least Augmentation or Diminution of this Particle of Light, must create in the Subject Qualities that differ, for every Degree of Light or Fire gives a different Taste and Smell in the Organs of Sense, and consequently produceth different Plants.

And God said, Let there be Light in the Firmament of Heaven, to divide the Day from the Night, and let them be for Signs and for Seasons, and for Days and for Years, ♀. 14.

And let them be for Lights in the Firmament of the Heaven, to give Light upon the Earth; and it was so, ♀. 15.

THIS wandering Light, that was scattered over the Face of the Earth and Waters, having performed its Office of subduing the Matter, God now calls it together, and as the roming original Fume was by the Power of the Light drove together into one close Body of Earth and Water; so now this diffused Light was collected by the Almighty Fiat, into a narrow Compass, or Globe
of

of perpetual Light, that it might be the Instrument of a more noble Production than that of insensible Plants. This Globe of Light is the Lord of the Universe, the Glas in which the Almighty beholds his Creatures, and the Mirrour in which Man beholds and admires the Creatures of God: By its Revolution we reckon Days and Nights; by its passing the Tropicks, Years; and by its Access and Recess, the several Seasons; and the fixed Stars serve for Signs to Mariners.

And God made two great Lights, the greater Light to rule the Day, and the lesser Light to rule the Night. He made the Stars also, v. 16.

And God set them in the Firmament of Heaven, to give Light upon the Earth, v. 17.

And to rule over the Day, and over the Night, and to divide the Light from the Darknes; and God saw that it was good, v. 18.

And the Evening and the Morning were the fourth Day, v. 19.

THESE four Verses, 16, 17, 18, 19, are but an enlarging on the 14th and 15th. The two great Lights are *Sol* and *Luna*, the latter called a Light because it appears so, being illuminated by the former. The Presence of the Sun brings that Light which we call Day in each Hemisphere, and his Absence Night. The ruling over Day and Night are Metaphors, for Day and Night are not Things but Names, and ruling is a Simile.

And God said, Let the Waters bring forth abundantly, the moving Creature that hath Life, and Fowl that may fly above the Earth, in the open Firmament of Heaven, v. 20.

And God created great Whales, and every living Creature that moveth, which the Waters brought forth abundantly after their kind, and every winged Fowl after his kind; and God saw that it was good, v. 21.

And

And God blessed them, saying, Be fruitful and multiply, and fill the Waters in the Seas, and let the Fowl multiply in the Earth, &c. 22.

And the Evening and the Morning were the fifth Day, &c. 23.

God having created the Principles or Materials of the Universe, disposes of the Parts by his infinite Wisdom in most excellent Order. Having done this, and established a glorious Fountain of Light, for the Joy and Pleasure of his sensible Creatures, that he intended to make, he in the next Place provides for them Food fitted for them, as soon as produced; wherefore the Earth brought forth Fruit Trees, &c. Now God proceeds to the Production of his Creatures (I call it so strictly, for *Creare est ex nihilo, sed producere ex re facta*) hitherto there were no living Creatures. These, 'tis said, the Waters brought forth, and that God created great Whales, and every living Creature that moveth, which the Waters brought forth: *To bring forth* by the medium of Water, and to create with *Moses* is one and the same thing; by which he means that this Water of itself could do nothing, no nor the Light and that conjoin'd, nor the Earth and heavenly Influences; nor all three combined could produce any thing without the Aid of an Almighty Fiat. Therefore he acquaints us, *And God said, Let the Waters bring forth abundantly, &c.* These of their own Nature, Power, and Strength, could do nothing like this; for that which had not Liberty, Fancy, or Judgment, could never confer these things on others, no more than Brick, Timber, and Mortar laid in a Field, could erect their Parts into a House without an external Agent: Wherefore God by his infinite Wisdom so disposed the Waters, so organiz'd them when congealed into Parts united, and so infused a Portion of

Y

Light,

Light, as to give the Faculty of swimming to the Sea Creatures, and flying to the Aerial, and a Portion of Sense fitted to their Conservation; and these Creatures God blessed with seminal Powers, which being homogeneous to the constituting Parts, are renewed by the grosser Food of Meat, and the lighter of Air, and capable therefore of multiplying their Species to almost infinite Individuals.

And God said, Let the Earth bring forth the living Creature after his kind, Cattle and creeping Thing, and Beast of the Earth after his kind; and it was so, and God saw that it was good, ♀. 24.

And God made the Beast of the Earth after his kind, and Cattle after their kind, and every Thing that creepeth upon the Earth after his kind, and God saw that it was good, ♀. 25.

As the Waters being subtiler than Earth, brought forth Fish and Fowl, which are of a lighter Nature than the Beasts of the Field; so the Earth being of a grosser Substance, brought forth a more heavy Sort of Creatures, Beasts and Reptils.

HAVING now related as much of the Creation, as serves to my present Purpose, I shall go back to the Exceptions in the first Dispute, about the univocal Production of Plants, and I might take in at the same Time the other of Insects, for my Answers will serve to both; for your Discourse on both Heads may be reduced to these two Propositions, which are very near of Kin to one another, *Omnia ex Ovo*, as to Insects; *Omnia ex Semine*, as to Plants; but if in answering the one I answer both, you'll pardon the Fault.

You see, honoured Sir, what were the Principles that God made use of in the Formation of Plants, Fish, Fowl, Beasts, and Reptils.

[In

[In the Enumeration of which Works of Creation, we see no mention made of Insects, unless you will suppose them couched under the Head of Reptils, which there is no great Reason to do, since Eels, Snakes, Adders, Vipers, Crocodiles, &c. are Reptils, and yet I think not reckoned in the Number of Insects; so that Insects seem rather to be the accidental Product of Heat and Moisture, than Creatures made by God; but of this anon.] These Principles, as I said before, I do acknowledge are but the Instruments that God made use of to form the several Parts of the Universe; and as for Plants we find them produced by the Power of a scattered Light (before it was contracted into the Body of the Sun) operating by the Will of God on the Earth, but now that Light is become more powerful by being pent in a narrow Room, and therefore may with less difficulty be supposed to produce Plants now, than when its Power was weak, especially when we consider, that the same God who created, does still govern the World. But your Objection supposeth not so much an Incapacity in the Principles, as a Determination of the Mind of God as to this Matter; for that as you say, Seed was instituted by God for the Propagation of Plants, it imports me therefore, to shew upon what Account it was that God gave Herbs and Trees a Power of yielding Seed.

Foreknown to God were all his Works, from the Beginning of the World^a: God knew that Man would fall, and that the Earth should be cursed, and bring forth therefore Thorns and Thistles^b (whence note, these were not created with the Works of God,

^a Acts xv. 18. ^b Gen. iii. 18.

but produced afterwards, not by Miracle, but by Nature, as a Punishment): *That in Sorrow he should eat of the Fruit of the Ground, and in the Sweat of his Face he should eat Bread*; since Bread was to be the Support of Man's Life, and the Earth was cursed, so that instead of producing Corn freely, for the Food of Man, Thorns and Thistles were to rise in the room thereof; it was highly necessary that this Corn, and all Plants that were useful either for Food or Physick, for Man or Beast, should yield a Seed, that Man to support Life might take of that Seed, which he stood most in need of, and multiply it in the Earth by Labour and Toil, and store up the same for the Benefit of Life. Thus to encourage Industry, and that all Nations might be supplied with the necessaries of Life, God infused a Seed into Plants, that Men might increase them in such Parts where they were wanted. For, begging now only the Question, If Corn had not such a Seed, but that it were left only to arise casually, as some Vegetables, I suppose, do, by the Medium of the Vapour, and the modified Salt, which I have hinted in my Essay, how thin a Harvest should Mankind have? What poor Supports would there be left for Life? Man would be like the oppressed *Hebrews* under *Egyptian* Tyranny, forced to finish their full Work, yet to wander about to get Straw; bid to live, but to seek for Materials. You see therefore how needful, with respect to Mankind, it was, that Plants should yield a Seed; but, I think, it does not follow from hence, that Plants may not be produced otherwise, or that God has determined that no Plants should be produced but by Seed: that they may be produced otherwise, I have shewn already, forasmuch as the Materials that first composed them,

them, are still left, and that in a more excellent Capacity; and that the same Being that presided at first in that Formation, does still in the Conservation of the World; so that there nothing remains, but whether God has not determin'd his Mind in this Matter; or in other Words, whether Nature can produce Plants, without the sowing of a specifick Seed.

I HAVE shewn in my Essay, that the Air impregnated with heavenly Fire, penetrates the Pores of the Earth; that this Air is congealed into a moist Vapour, and produceth divers Effects, according to the Plenty of Spirit, and Difference of Place; so that 'tis often specifickated by the Matrix, where it rests, as Water, mixing with Salt things, becomes saline, and with Acids sharp, whence it shoots up into a Plant of a saline or acid Nature, according to the Qualities of its Matrix.

NOW this Matter is capable of Manifestation by Experiment; as if I should take of the Earth of this Ground, and extracting its Salt by a Separation of its Fæces, compare it with the Salt extracted from the Vegetable of that Soil; or with the Plant even in its compound Nature, I am persuaded (for I have not had Leisure to try it) that there would be such an Analogy between them, as to demonstrate an Identity of Matter in both Bodies. Something like this Mr. Boyle has delivered.

HENCE we observe, that in wet marshy Grounds, Rushes and Osiers constantly grow; and that all Grounds have their particular Plants, which they naturally produce, to which they agree, and that other Seeds, if sown there, come to nothing. As if you should sow Wheat or Barley in fenny Grounds, it would produce nothing, or very little: Pray how should it happen, that marsh Grounds

only should produce their particular Plants, when it cannot be shewn, that any such Plants were ever sown there; and 'twill be hard to imagine that these Seeds should be blown into those particular Places only? But may not some of these Seeds fall in these Grounds as well as elsewhere, and so increase? These Grounds are mostly covered with Water, where, if this airy Seed should fall, I cannot see how it should take Root, swimming on the Waters at some distance from the Earth. But for this blowing of Seeds, which with great Respect to your Learning, I conceive you have taken up rather upon Authority, than by weighing the Matter with your own better Judgment; these Seeds, if they be carried about in the Wind, they must pass either *cum vel sine Indumento*; if with a Cloathing, the Seeds of Plants generally are so large that flying about in the Air, they would blind Mankind, Birds, and Beasts. The Air would be a dangerous Place to walk in, and these Seeds, do what we can, would not only blind our Eyes, but fly down our Throats; and then, for ought I know, the Seeds of Rushes, in a moist Stomach, might grow there as well as Worms are supposed by some to grow in Human Bodies (rather than own an equivocal Generation, I mean a solar Production) from the Spawn or Eggs of Worms, floating in the Waters that Men and Children drink.

Who ever felt or tasted Seeds flying about the World? And if this were the Way of Production, surely some watchful Naturalist would have caught and preserved them: If they pass without a Cloathing, the crude Air would destroy them; nor do I conceive will the Sprout grow without its Body, for the Sprout grows out of the Body or Case of the Seed, and the Case serves, when dissolved by the moist Vapour, for an Aque-duct

duct to convey the general Moisture to the Sprout; besides, the Earth itself must needs kill the seminal Life, if without a Cloathing. We find the Fields that bear Thorns and Thistles, though they are ploughed, nay, though they are grubbed up with great Accuracy, yet in a little Time they produce (if the Ground be permitted to lie fallow) the same Thorns and Thistles.

IN ploughing, you will say, the Seeds may fall on the Ground, and so arise again; 'tis but a removing from one Part of the Ground to another; but in grubbing up the Roots, the whole is taken off the Ground, burnt and destroyed. Whence should this happen? What, must the Seeds be blown here again? But why here rather than elsewhere? There is no Magnet here sure to attract them. If not, and that they fall as casually as *Epicurus's* Atoms, pray why do not some of them fall in every Ground, and why then do not all Sorts of Ground bring forth some Thorns and Thistles? But we see in Fact, as to many Grounds, both Pasture and Meadow, it never does. Do not some Commons bring forth constantly nothing but Furze, others Heath, others Fern, and they all keep to their old Plants? Nay, where the poor People cut the very Turf to burn, in a little Time the same grows there again. But if Seeds were blown about in the Air, and let fall on the Ground casually, and so brought forth Plants according to the Nature of the Seed that fell, that Ground which brought forth Turnips one Year, might, of itself, well enough bring forth Carrots another, and so vary every Year to the end of the World; but this truly looks like a Jest.

I WOULD fain know, why may not the specified Salts in the Earth, as well produce various Plants according to the Nature of the Salt, as a little Bud (in which no Man will pretend

there is any Seed) when inoculated on the Sprig of a Tree, convert the Juice of the whole Tree into its own Nature, and produce Fruit, bearing that Seed which the Bud had not in itself? Besides, I have heard that after most diligent Watchings, there could be never found any Seed at all in some Plants, especially Fern; if this be so, this alone destroys your *Omnia ex Semine*.

ARE there not many Plants, such as Sage, Rosemary, Marjoram, Balm, &c. that by being broke into small Slips, and put into the Ground, grow and produce that Seed which they themselves had not? Whence, I pray, proceeds this Vegetation? It must proceed from a vital Juice latent in the Slip, that is homogeneous with the Seed of the Slip, which determines the general Moisture into its own Nature, (*i. e.* from a juicy Substance that has the same Degree of Heat with the Seed, and therefore has all the Qualities of the Seed.) If so, pray why may there not be found a juicy Substance in the Earth, that is analogous with this seminal Juice, latent in the Slip? and if such a juicy Substance that has this same Degree of Heat be found there, I see no Reason why it should not condense into a seminal Consistency, and by the Addition of alimantal Moisture, shoot up into a Plant of the same Nature with that Slip, whose vital Juice was the same.

BUT what is it in Seed that is so specificated, that makes us think nothing but that sort of Seed can terminate the universal Moisture, to an Identity of its Nature?

SEED consists of two Parts, the Sprout, (or vital Heat) in which is the Essence of the Seed, and the Moisture, which is the *Indumentum* or Figure, which covers the Sprout: This vital Heat is the formal Cause of the Qualities of the Seed,

Seed, as of bitter, sweet, four, &c. as the Cloathing is of the Figure.

Now this Sprout can be nothing in its Essence, but a Portion of solar Light or Heat involved in Moisture, and congealed to the Degree of a seminal Consistency (that is to say) to such a Hardness of Parts, as we see Seeds do partake of: And the external Cloathing, or Figure, is but a sort of Shadow to that internal one, in which the vital Light is contained; for that, tho' small, has Figure, and the Cloathing must be adapted to the Shape of the Body. Now if Light be the formal or vital Essence of Seed, and Moisture the corporeal, you will say, How comes one Seed to differ from another in Taste, Colour, and Figure, when their Form and Cloathing are the same?

THE Difference of these Seeds can proceed from no other Cause, than the various Proportions of Light. Thus such a Proportion of Light involved in Moisture, gives always such a hot and bitter Taste; and a Proportion a little less, a Taste not so hot and bitter, but of another Sort; and the various Degrees of Light or Heat alter the Colour of them, as the various Operation of this Light on the Moisture, the Figure.

IF this be so, pray why may not such a Proportion of Light or Heat, involved first in Air, then condensed in the Earth into a moist Vapour, afterwards congealed in the same to a seminal Consistency; prest forward by the subliming, and expiring Vapours of the Earth, and drove up by the Accession of alimantal Moisture, produce a Plant of a Taste suitable to its Portion of Light and Heat, and of a Colour and Figure answerable to the Degree and Operation of this Light on the Matter? Where is the Impossibility, or even Improbability of this Operation? Are there not some living, who have seen even Metals grow
like

like Shrubs and Bushes, by the Power of Heat and Moisture; and this mechanically, after the Manner of Plants I have been now speaking of? For my Part, I cannot see any Colour of Reason, why the same Degree of Light and Moisture, digested and residing in the Earth by Nature, should not have the same Effect with the like Portion of Light and Moisture involved in a Seed, that is put there by Man. Is there not as vast a Difference between the ultimate end of all Plants, to wit Seed, and the Mean to that end, nay the Fruit itself, as between a modified Salt and a Plant? What Analogy is there between the Seed of Grass, Parsley, Wheat, Rye, &c. and the Blade or Stalk when green? 'Tis the Dissimilitude which Men fancy there is between a piece of Earth and a Plant, that makes them think, there cannot any Plant arise from a Substance, which they conceive so different.

BUT did they consider the vast Alteration Nature makes on Bodies, by several Mediums in due Time, this Fancy would vanish. For does not the Grass and Water eat and drank by Beasts, become Flesh, Bones, Blood, and Sperm? And would not this Water, if rarefy'd, have passed into Air, and if congealed in a close *Matrix*, into Stones? And yet, who would imagine (I mean of the People) that the vital Sperm of Animals, and the inanimate Substance of Stones, should both flow from the same Fountain?

BUT for the Figure of the Plant, you will say, that the *Valve* of every Seed shew in little the Figure of the future Plant, by the help of a Microscope. The seminal Consistency I spoke of must have some Figure, and why may not this Figure, contracted in little in the Earth, have the same Figure in great, when its Parts are dilated by the Accession of alimential Moisture, as that
of

of the Plant above? What Reason can there be for the retaining of a Similitude of Parts in the one and not in the other?

THEN for the Effence of the Seed. If it consists in a Portion of solar Heat (and what other Effence it has I would fain know) can any one think that there cannot be the same Proportion of Light or Heat in a piece of Earth, seminal Consistency, Nitre, Dew, coagulated, (or what other Name you will give it) as there is in a Grain of Wheat, or any other Seed? And if there is, why should not this thing, produced in the primary Manner above, have the same Odour and Taste, and all the Qualities answerable to that Plant, whose vital Heat in the Seed was exactly the same?

AND why may not this original Plant (for now I call it so) terminate in thrusting forth an Excrecence of Heat and Moisture, and condense it into a seminal Consistency, as well as that which was once very different from it, (*viz.*) when it was only a Stalk; especially as well as that Bud which has no Seed, and yet when inoculated on a Tree of a different Species, yields a Fruit with that Seed, which itself had not?

Again, is it impossible that the Species of some Seed may be wholly consumed? I see no Reason for any such Impossibility. If Nature could not therefore of her self produce these again, what would become of Mankind?

'Tis an Axiom in Natural Philosophy, *Dei est creare Spermata*; but where is this Power of God, if it be said, that no Plants can arise but from Seed derived from the Creation? This of creating Seeds after the Manner I have been speaking, does not put God to the Expence of a Miracle to continue the World, but rather retains the Prerogative of Life, and renewing Nature, in his
own

own Power. For Seed is in the Hands of Man to improve and multiply, but the great Parts of the Universe, the heavenly Bodies, are in the Hands and Power only of God: Thus by acknowledging God's presiding over the World, we are taught to look up to him for all we want and expect, and not to think that God has put the things of this World into such a Necessity of acting, that God having given the Seed, we must of Course have the Fruit: For the most fruitful Seed that is put into the Earth by Man, without the Sun of the divine Power, would be barren and unactive; but if of itself it had Vigour and Activity, this would exclude a Providence or Divine Power; for what need can there be of that where there is Power besides?

Second Objection. BUT to your second Objection. If Nature without Seed produced Plants, surely Nature would either produce Plants of a quite different Size from what is produced by Seed, or some of a quite different Species; but Nature does not produce such Plants, therefore no such equivocal or solar Production.

Response. IF Nature differ'd now from what she was in the Beginning, we might expect different Productions; but Nature being still the same as ever, why we should expect different Productions, I know not. The Earth produceth various Plants, Minerals, and Metals, as she is variously wrought upon by the Influences of the heavenly Bodies; but these Bodies have the same Motion now as ever, and keep the same Distance from the Earth as ever; the Cause being the same as formerly, the Effect must be so too. Did the Sun indeed pass beyond the Tropick of Cancer, or did he fall short of that of Capricorn; did he descend lower towards the Earth, or move in an
higher

higher Orb, we might expect indeed a new Face of things here below.

I MUST confess the end of Nature's Productions is Seed, that Seed dissolved and putrefied determines the universal Moisture and nitrous Salt into a Multiplication of that little Seed, sometimes to an hundred fold, and, in the *Indies*, to three or four hundred fold; but when it produceth but ten or twenty fold, the Seed in Bulk is much the same; Nature here seems to be bounded as the Waters in the Sea. Thus far you shall go, and no farther. This may be an Answer to the Question, Why are not Dogs, Horses, Cats, &c. produced by this equivocal Production, as well as Flies and other Insects?

BESIDES, tho' there is an abundant Moisture in the Earth to feed all the Plants, and a solar Heat to digest and ripen them, yet Plants do not grow to an immense Height or Bigness, but keep their usual Size; and this is a good Argument not of a plastick Nature, but of an over-ruling Providence that governs the World, who orders all things in Number, Weight, and Measure. *Cui Gloria in Aeternum.*

YOUR Objections, as to Insects, being produced equivocally, were, as I remember, these.

First, THAT Insects have an animal Life, but that the Gift of Life is the Prerogative of God, and not delegated to an inferiour Being.

Secondly, IF Nature produced Insects by the Union of a solar Influence and Moisture, surely in the Mean to this Production, some Insects would be found with their Parts, some alive, and formed, and others adhering to the Earth or Moisture, imperfect and dead, or not animated; for Nature works by Degrees, not *per Saltum*.

Answer to the first Objection.

SINCE I am to treat of Life, I will first define what Life is. *Life is the Activity of any Being in its own Sphere of Action.* On this Account there are various sorts of Life; there is a Life of Plants, another of Metals, and another of Brutes; to which may be added, the Life of rational Creatures, and that of Angels. Life in all these is vastly different; there is a Sprout in Seeds that is reckoned but the eight hundred and twentieth Part of the Seed (though ever so small) which is the Life thereof: If this be taken out, the Seed perisheth, and is productive of nothing. The Life of Metals is Sulphur; if this be extracted by too much salt Infusion, the Metals die, and are reduced to an unprofitable *Calx*. The Life of Animals is (as I conceive) *Flamma solaris*, swimming in the Blood, which when the Blood is let out, that goes with it. The Life of a rational Agent is a Ray of divine Light^a, exercised in living by the Laws of Reason, and not of Sense. The Life of Angels^b a larger Portion thereof, whose Sphere of Action is to live in the Exercise of exalted Purity. Now all these Creatures have their Lives from God, and do all actually *live and move, and in him have their Being*; they have their Food and Aliment, as well as Essence from God, and he feeds them in their proper Way, as well as the Ravens that call upon him.

^a I do not mean a Portion of the divine Essence, but a created Spirit, endowed with Faculties that have some Analogy with the divine Nature; for God said, *Let us make Man in our Image*; which is not to be understood of any external Shape, but of the internal Faculties.

^b *In the Resurrection Man is like the Angels of God*, Mat. xxii. 30.

1. **THE** Aliment of Plants is Dew, Nitre, and the Rays of Sol in their first Digestion.

2. **THE** Food of Beasts consists of two Parts, a second Digestion of Dew, Nitre, and Sol, into Plants, and Air actuated with Nitre, and impregnated with the Rays of Sol.

3. The Nourishment of Metals is Air congealed by the Power of Sol, which is afterwards digested to a great Height of Purity and Fixity.

4. **THE** Support, or rather Exaltation, of a rational Being, is a Ray flowing from God himself, which shining on the immortal Soul, fortifies, cherishes, and invigorates the same, by his Presence and Illumination, which, if you please, you may call Grace; the Continuation or withdrawing of which, may be stiled, the continuing or withdrawing of God's Grace or Holy Spirit.

5. **THE** Support of Angels is (as I conceive) an eternal Efflux of Divine Glory shining on their Minds, and filling them with inexpressible Joy.

THESE Creatures of Dew, Nitre, and Sol, are in the Hands of God, the which he bestows on Plants; and so the rest that I have been speaking of, on the rest of his Creatures, after a various Manner. Can it be then against the Prerogative of God, that these Creatures of Dew, Nitre, and Sol, joined together, should produce a Plant; since these, we see, are the constituent Parts of a Plant, and its proper Nourishment, and we yield them all in his Hands, and conducive to Life only by his Superintendency and Power? And so for the Life of Insects, which is the lowest Form of Animals, why should not the constituent Parts I have spoken of, be productive of them, since God's Prerogative is hereby inviolated, and sacred to himself in the Production of Life?

AND 'tis a great Evidence of a Divine Power in the Production of the Life, even of Insects, inasmuch as, though Man can imbody the Sun, *i. e.* the Rays, attract Air, and collect Nitre, though he can gather the Materials of Life, yet with all these he cannot make a Blade of Grass, much less the minutest Insect. And does not this vindicate an Almighty Power in the Government and Conservation of the World? Did we admit that the Sun operates by his own Power, or that the Dew ascends to meet his Rays by a Self-consciousness, something might be ascribed to these Agents; but when they are but the Instruments of God without Sense, and move by his Power; his Authority is kept alive by his continual Action, by these his primary Agents; so that with humble Reverence I may say, what our Saviour hath taught us that God works hitherto in the Production of Life.

Answer to the second Objection.

IF Nature (say you) produced Insects by the Union of a solar Influence and Moisture, surely in the Mean to this Production, some Insects would be found with their Parts, some alive and formed, and others adhering to the Earth or Moisture, imperfect and dead, or not animated; for Nature Works by Degrees, not *per Saltum*.

To this I answer, the Word Nature doing this or the other, is a Phrase and Mode of speaking; some have delighted to call her the Hand-Maid, or Servant of God, the Lieutenant of the Almighty, and the Deputy of Heaven; but these are Metaphors. Nature is not a Person, nor yet a thing; but by the Word we mean that universal Course which God generally takes in the Government of the World; which Course not being

ing altered from the Beginning of the World to this Time, at least universally, we call a Law; and because 'tis somewhat distinct from that which relates to, and is obligatory on the intellectual Faculties, it is not called the Divine Law, but, in Contradistinction to it, 'tis named the Law of Nature. Now this Law or Method of God's Operation is in all his Works performed with admirable Wisdom; there is nothing by him formed by Halves, Abortives, and false Conceptions, anomalous Creatures; Wens, and Excrescences, are not so properly the imperfect Works of God, as Events that happen by particular Occasions and Marks; that God's general Laws are perverted sometimes by some voluntary Agent, so that when the solar Influence acts on the Moisture, as an Instrument in the Hands of God, we have no Reason to expect from thence such a bungling Production, as an Insect with a live Head, and a dead Body, his Head in the Air, and his Heels sticking in the Mud.—'Tis true, Nature (for now I will call it so) to avoid a Periphrasis, works by Degrees, not *per Saltum*; but then, as in the common known Way of Nature's secondary Productions, she animates all Parts alike, and brings them all forward to Perfection alike, as I have seen in the Formation of a Chick; so it may be very well allow'd, when God operates by his primary Means. But pray why may not the Water or Earth modified duly, as well produce Insects as the several Eggs of Insects? What is it in the Egg that is the formal and material Means or Cause of Production, that is not found in the greater World? The Egg of a Hen not trod by a Cock, brings forth nothing. What is the Reason? Why the Matter is not modified, but the Addition of what the Cock gives modifies the Matter, and makes it potentially able to produce.

Z

But

But why may not the Sun modify this Matter as well as the Cock? Is there not as much Virtue in the Sun, as can be included in an Egg, or shut up in a Cock? And cannot the Sun give the finishing Stroak to apt Matter to make it produce? Is not the Sun stiled the Form of Forms, and the great Male of the World? Besides, if Seeds and Eggs were now the only Way of Production, and supposing that God had given these as a Law, for the Propagation of their Species, and left these in the Hands and Power of Men to do with as they thought fit; this Hypothesis would approach very near to that absurd Conceit of *Epicurus*, who confined the Gods to the Walls of Heaven, least their Concern for the Affairs of this World might disturb that Quiet which was necessary to their Happiness. For what was there more for Providence to do, when he had made Matter, and put the same into such a Motion, and Disposition, as of itself should continue and subsist? But God reserving to himself a Power of repairing the Decays of the several Parts of the World, by these primary Agents, that we cannot but acknowledge are solely in his Hands, as the Sun, Earth, and Waters; what does this but demonstrate God's Prerogative and Superintendency over the World? And are not these the standing Witnesses of his Wisdom, Power, and Goodness, and are great Motives to love and adore him?

Having given some Answer to your Objections, I desire Leave to oppose an Objection or two to your Hypothesis of univocal Generation.

You agree that Worms breed in Children, as well as Men; whence should this happen? You suppose Men may some Time or other have drank Water, in which some Spawn of Worms may be, and thence that the Spawn grows in the Stomach

mach to Maturity. But what if young Children that never drank Water should breed such Worms, as we see daily they do, then you are to seek for another Reason? Besides, Worms live in the Earth, not in the Waters, and therefore 'tis not likely that they should cast any Spawn in Rivers, where Men drink the Water.

THE jointed Worm you speak of (I think you call'd it the Tape-Worm, for the Communication of which I give you my humble Thanks) I confess it's very wonderful. It may be worth Inquiry, whether there is any such in the great World as this that is found in the Body of Man; if none elsewhere, where should be the Parent of this to give Spawn? This alone, if so, would destroy univocal Production. Worms are observed to breed in young People after eating much Fruit; now that cannot be from any Eggs or Spawn supposed to be laid in the Fruit, since 'twas never known that Worms, such especially as breed in human Bodies, could ever crawl up Trees to lay their Spawn in the Fruit; but this crude and moist Matter, in warm Stomachs, administers Matter for such Productions.

I MIGHT here add the Matter of Metals, whether it is likely, that their Seed in the Way you speak of, should be carried about in the Wind: That they have Seed the Poet tells us.

————— in Auro
Semina sunt Auri, quamvis abstrusa recedant
Longius —————

BUT this, I suppose, will not be contested; though I must needs say, that the Seed of these is properly carried in the Wind, that is a solar Influx, which digested in an apt *Matrix*, becomes the Sulphur or vital Principle of Metals, and

therefore I may apply here, what is said upon another Occasion; *Portavit eam Ventus in Ventre suo*; of which 'twas wittily said by a modern Poet.

*Embryo ventosâ Boreæ qui clauditur Alvo,
Vivus in hanc Lucem si semel Ortus erit.*

BUT I have been tedious, and I doubt have by this Time as well turn'd the Edge of your Fancy to read, as mine to write. If there is anything else in my Book that you conceive is repugnant, as well to Truth as common Fame, if you please to let me know it, I shall think my self very happy, if I can give you Satisfaction therein: For it will be more Pleasure to me to convince a Person of your Sense than to convert a Nation. I am with all Respect,

Honoured Sir,

Your most obedient Servant,

WHIT. BULSTRODE.



S I R,



S I R,

THIS is a Time to excuse any Man of Law from Reflections on things out of his Employment, but especially for me, who have an Office otherwise of daily Business; which added to this of the Term, gives me no Minutes free for easy Thoughts. If I have therefore borrowed from the Evenings after the Day spent in the Buz and Noise of the World (the Reverse of my Nature) a few Minutes for Contemplation, fancy them, Sir, to be but the Echoes of a Mind that could send better things, were the Powers of his Soul not distracted by the Affairs of this World. I have sent you, however, my Thoughts (such as they are) on the Discourse you were pleased to entertain me with; if I had had Leisure, I should have contracted the Discourse of the Creation, and enlarged on the Point of the solar Production of Insects; but I know not when I shall have Time for these things, *Deus, (non) nobis hæc Otia fecit.* I must therefore crucify my Inclinations to the Divine Dispensation; and herein if I shall not attain to the Sense and Knowledge of a Philosopher, (for he that holds the Plough gets no Knowledge) I shall enjoy however the Pleasure of doing my Du-

ty as a Christian. And thus by sacrificing my Affections to the Divine Will, if I obtain not the Title of a Philosopher, I shall arrive to the Honour of a Martyr, which is more eligible to,

Sir,

Your most obedient Servant,

W. B.



ESSAY



ESSAY XIX.

*Of READING the HOLY SCRIPTURES,
a Duty incumbent on all, from the Prince
on the Throne to the Peasant in the Field.*



WHEN I consider the general loose Education of Youth, the natural Proneness of human Nature to many Vices, the general ill Example which Noblemen, Gentlemen, and the lowest sort of People give to young Persons; I don't wonder that the World is so corrupt as it is, and so very few Persons to be found on Earth that are truly religious; that is, that have such a Fear and Love of God shed on their Hearts, as to make the Laws of God the Rule and Measure of their Thoughts, Words, and Actions, and by that means have a daily, nay hourly Conversation with God in Heaven.

ONE Man pursues Riches, and makes the Means to attain them the Thoughts and Bent of his Heart and Practice: Another pursues Honour, who cringes to all that are above him, that he may by their Interest be advanced; and then he crushes those that are below him: Another courts fine Women, and makes that the Course and Bent of his Life; and when tired with one, seeks out for new Game. Some have so large a Capacity, as to hunt all Pleasures at once, and are not con-

tented to sit down satisfied with single Enjoyments, for they will taste every thing. So that, in a word, what the Poet sang long ago, we find by daily Experience to be now true, that *Trahit sua quemque voluptas*; every Man's particular Pleasure attracts him. And *Chacun à son Goust*, though a *French*, may be an universal Proverb.

THUS Mankind is beset with the World, and the various alluring Objects in it; and our common Enemy the Devil knowing every Man's blind Side, attacks him in that Quarter where he is weakest and generally prevails. When there is an Enemy within the Fort ready and desirous to betray us, and a powerful Enemy without that violently and craftily assaults us, who can withstand such an Assault? Human Nature, as such, we find generally cannot sustain it; we are lost in one or two Attacks; and when we once yield, it's a Million to one but that we go on, grow worse and worse, drowned and immersed in the Sin we yield to, and seldom or never, without some particular and amazing Providence, that we repent and amend, and become good Men.

THIS is the Case of human Nature, and the State even of the Christian World. But as for the *Jews*, *Turks*, and *Pagans*, if their Lives are worse than the Christians, it is no Wonder: For there is no such System of excellent Morals and Rules for holy Life in the whole World as the Christian, especially the Explanations by the reformed Part thereof, the Fountain of which is the incomparable Book the Bible: The more one looks into it, the more we see of the Beauties and Excellencies in it; it carries its own Weight and Authority with it; there is that vast Variety in it, that profound Wisdom, that Illustration of the Majesty, Power, and Goodness of God in it, that whoever reads it with Attention and an honest

nest Heart, cannot but be inflamed with Love of the Author of it, the Eternal God: Even the Historical Part has a Mine in it of most excellent Matter, of admiral Use and Instruction: What Care, what Vigilance, what Love, what Goodness, what Wisdom has the Divine Majesty manifested therein, in his presiding over the naughty and rebellious People the *Jews*, to bring them to a Sense of their Duty, and Performance of it? What Threats and Menaces of Misery to the Obdurate! What Promises of Happiness and Welfare to encourage the soft and tender Part of them, to invite them to Obedience to his just and equal Law! What excellent Men, holy Prophets, did God raise up amongst them, even in their Captivity in *Babylon*, to work a Reformation of Manners in them! In a word, there is nothing that a most gracious and good Being could do to bring over a People to his Majesty, that God did not do, and all this for their own Benefit and Welfare. Oh transcendent Goodness! Oh infinite Love to Mankind!

I DON'T think it possible for a Person of good Sense, that reads the Bible often with some Attention and a Desire of Information, to become a naughty Man, to live a debauched Life. The Beauties and Excellencies therein will charm even the Dull and Heavy, if accompanied with Integrity. I can't see how any Person, whose Education has but taught him to read, can find any Excuse for not perusing the Bible, and that with Diligence. The Bible is to Mankind the same as if God had writ a Book in Heaven, and sent it down by an Angel, or his Blessed Son, to acquaint us with his holy Will and Commands, and with Directions how to comport ourselves in this World, in order to our being most happy in the next, and commanded us often to read it: What Affront

Affront then must it be to the Divine Majesty, when God has so done, to lay this Book aside, and to stuff our Closets with Play-Books and Romances, and the trifling Subjects that daily come forth? To neglect the Wisdom of Heaven, for the Rattles on Earth? But what a Piece of Impudence and Blasphemy must it be in Man to despise and make a Jest of that sacred Book, by turning it into Burlesque and Ridicule?

I REMEMBER a very remarkable Event that happened to a noble Lord in *Worcestershire* many Years ago, touching this Matter; the Story of which is this: I went with this noble Lord and a Knight of that Country a Hawking; when the Sport was over, we went to a Farmer's House hard by to refresh ourselves; in the Parlour, where we were, there lay a Bible; this Nobleman took it up and opened it casually, and fell a reading in the seventeenth Chapter of *St. John*, which begins with our Lord's praying to his Father, *viz. These Words spake Jesus, and lift up his Eyes to Heaven, and said, Father, the Hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him Power over all Flesh, &c.* and so went on, and made a Jest of the whole, and turned it into Ridicule. It gave me so great Offence, that, notwithstanding the Distance of Quality between his Lordship and me, and that I was then a very young Man, I begged his Lordship to forbear, and shewed a great Uneasiness at it; I acquainted him with the Danger of such Profanation; but his Lordship went on till he was a weary, and then laid down the Book, and in a merry Humour said, *What a rare Fellow shall I be, when my own Father is dead* (an Earl of that Country) *and my Wife's Father!* for then a great Estate would descend to him in Right of his Lady, she being an Heiress. The affronting of our Blessed Saviour

Saviour in this manner did not go off my Mind when I parted from the Company, and going soon after to *London*, I could not forbear writing to his Lordship a Letter, which I did in the most decent manner the Fact would bear, and shew'd him the Heinousness of dishonouring God in the manner above. His Lordship was so far from being wrought on thereby, that he told the Knight, my Kinsman, he would send me a Challenge: But he diverted him from it, by telling him, he thought I did not intend to affront his Lordship; that I was a religious young Fellow, and acted on that Principle; whereupon the Challenge dropped. This noble Lord was then about twenty five, a very handsome, strong, well-made Person, and had as good Principles of Health and Life in him as ever I saw in any young Person in my Life of his Age; yet it pleased God in a Month after this naughty Action he died, and I think not penitent for this Fault.

How strangely do Men and Women of Quality, and some of great Wit, die ignorant of the Holy Scriptures, and even of the Terms of Salvation, which God by his New Covenant has made with Men! They live in the World with an affected Ignorance of Holy Writ, as if the being acquainted therewith would lessen their Quality, and as if that Book was fit only for the Mean and Low, hereby making good that Saying, *Not many Great, not many Mighty*. Though the Gospel shines round about them, they know and have practised no more of it, than if they had been born and lived in the most remote Part of *Ghina*, or among the *Hottentots*. The smart Reproof which our Blessed Saviour gave to the *Jews*, may well be applied to them, viz. that if he had not come and spoke unto them, and done the Works that no Man ever did, they had not had Sin; but now they have no Cloak for their Sin.

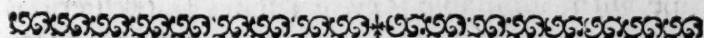
THE

THE Light of the Gospel in this Kingdom is as conspicuous now to us, as our Blessed Saviour's Doctrine and Miracles were to the *Jews*, without the inbred Prejudice they had to his mean Appearance, and with the Advantage of having what his Majesty said and did in our View, and how the Prophecies of the Old Testament concur and are fulfilled by comparing it with the New; and having all the Holy Scriptures bound up in one Volume with admirable References and Commentaries and Expositions in our own Language on the dark Places thereof. But we *have Eyes, and see not; Ears, and hear not; and Hearts that we will not suffer to understand.*





ESSAY XX.



*Of Persons RUNNING IN DEBT, and
DYING WITHOUT PAYMENT, a mor-
tal Sin without Satisfaction.*



HERE is nothing more common, than to see Noblemen and Gentlemen of overgrown Estates, of twenty and thirty thousand Pounds a Year, that one would think should not in the Way of Life in this Kingdom, where Provisions are plentiful and cheap, be able to spend the same; and yet these Persons do not live within Compass, but run in Debt vast Sums of Money to venturous Tradesmen, who, in Hopes of great Gain, often trust them with more than they are really worth, borrow Money to buy Goods to carry on their Trade; and when the great Man's Revenues won't answer his Expences, the Spring being dry, the Steward pays no body; the modest Tradesmen often languish and die, and leave Widows and Children in desperate Circumstances, who, for Want of a due Provision to put them forth in the World, take ill Courses; the Sons sometimes make their Exit at the Triple-Tree, and their Daughters, for Want of Fortunes, take up with Rakes, and at last become the Prostitutes

stitutes of the Town: And all this, and sometimes worse Events, are the natural Effects of Persons running greatly in Debt, and not taking Care to pay the same in their Life-time: For as for suing Executors, Bonds and Judgments being first to be paid, the Difficulty of proving Assets beyond them, and other Tricks they make use of, the Creditor is seldom satisfied that Way.

WHEN God Almighty has given, by his munificent Bounty, such great Estates to the Persons above, and raised them above the rest of Mankind, what Obligations of Gratitude and Praise do they owe to the Eternal for the same? What Good ought they to do with such overgrown Estates? How many poor and necessitous Souls ought they to relieve? They ought to shine in the highest Orb, and pour down Blessings and Favours on the Children of Men below them, in Imitation of their great Lord and Benefactor. But to do Acts of Injustice and Fraud in the way of Contract, by not paying their Debts where they have had such ample Opportunities and Capacities so to do, is a most vile Wickedness, a Sin which without Satisfaction will hardly ever be pardon'd; most loudly declaimed against in Holy Writ both by the Prophets and Apostles: *The Timber*, saith the one, *will cry out against the Owner of the House that builds, and pays not for the Building*; and *the Cry of him to whom Wages are due*, saith the other, *which are kept back by you of Fraud, enter into the Ears of the Lord of Sabaoth*.

THERE are four Sins in Holy Scripture called *Clamantia Peccata*, crying Sins, viz. Murder, Sodom, Oppression, and not paying of Debts, expressed in the following old rhiming Distich;

*Sunt vox Clamorum, vox Sanguinis & Sodomorum,
Vox Oppressorum, Merces detenta Laborum.*

WHAT a dreadful Reckoning will these Men have to make at the last Day, that thus die in Debt, and take no Care to pay it! But whoever is a careful Observer of Providence, will find, that these Persons go not unpunished in themselves or Families even in this Life. God has commanded all Men to be just, to pay their Debts, to *owe no Man any thing, but Love.*

THE Poor that steals either for his Belly or Back, shall by our Laws suffer Death for it: Yet great Men, even for the Provisions they eat, and the Cloaths they wear, and the Coaches and Equipages they use, who do not take care to pay for the same, commit an Evil worse and more heinous than the poor Creature that robs for Bread; they even pick the Pockets of those that trust them, and are worse than sharpening Gamesters, who draw in young Heirs by Play to their Ruine. There are vast Differences in the several Species of Sins, as there are vast Differences in the several Species of Virtue. The Church of *Rome* has divided those of Sin into *venial* or slight Sins, which upon easy Repentance they hold a Pardon may be had; and into *heinous* Sins, which require much Sorrow and Repentance, and a Change of Mind, before a Pardon can be had. The Church of *England* is not so indulgent a Mother; for that Sin which the Church of *Rome* calls *venial*, the Church of *England* calls *mortal*, to wit, the Habit of Fornication: And there is great Reason for it; for whatsoever Sin a Man indulgeth himself in, and is resolved to commit and continue in, and dies thereof unrepented, is certainly a mortal Sin. This is within St. *James's* Rule. Those Sins which proceed from the Heat and Passions with which we were born, and not being checked by a virtuous Education, being committed in Youth, and forsaken when our Understandings and Judgments

ments are ripened, I believe will obtain a Pardon with less Difficulty and Sorrow than the vicious Habits of adult Persons, that are guilty of Acts of Injustice. Who ever was born with a Disposition to run in Debt, and with an Aversion to pay it? with a strong Inclination to cheat Mankind, under the fair and specious Pretence of Trade and Commerce? The doing what is unjust, and the doing to others what we would not have others do to us, and the not doing to others what we would have others do to us, are directly opposite to those Principles which our Blessed Creator has wove into the very Nature of the whole human Species. Whoever at first does an Act of Injustice, blushes, and is ashamed of himself for so doing; but afterwards, by vicious Continuance in that Sin, grows callous and hardened, and becomes at last like the People in the Kingdoms of *Georgia* and *Immeretta*, who glory in the Acts of cozening and cheating (a dreadful Circumstance of Life, especially in a Country where the Light of the Gospel shines so clearly before every Man's Eyes, that Men may run, and see and read the same!) these Persons seem to be consign'd over to Ruin and Destruction; they have lost the very Taste and Relish of Virtue and Goodness, and have no manner of Disposition thereto: Nevertheless to the Aggravation of their Faults, they make use of their Understanding in the considering and weighing the Benefits of a secular Life, in pursuing their Game in this World with Sharpness and Acuteness, in defending themselves from natural Evil, and pursuing natural Good; in a word, in doing every thing wise and subtle, but the taking Care of a future State; insomuch that by long Continuance in their habitual Vices, wishing no future State, they become so much under
the

the Power of Satan, as at last to think there is none. *Qui vult decipi, decipiatur.*

'Tis not sufficient in moral Discourses to declaim against a Vice, and shew its Detestableness; but one should go farther, and propose either a Means to prevent, or a Remedy to cure the same after committed, which I shall do in a few Words. Three Things I would have every Man often look into, which will be a Means to prevent our Ruin in this World, and our eternal Misery in the next: they are these; his Soul, Estate, and Body. When we look into our Souls, and see the Deformity which Vice brings upon them, the Obliquity from that holy Law which God himself has given us to walk by, and even the Misery which Vice generally runs us into in this World; we should presently resolve to forsake the Evil we find there, weigh the trifling Pleasure of the Sin with the Weight of the Punishment, and every day strive more and more to get the Conquest and Dominion of the Vice, till in Time by Diligence, Watchfulness, and Prayer, we have got the Mastery of it. Let no Man run away from himself, be afraid to look into his Soul, or defer that till tomorrow which he may do this day. *Qui non est hodie, cras minus aptus erit.*

Who knows what a Day may bring forth? Whoever defers Repentance, or dares not look into his own Soul at present, to see the State and Condition thereof, is an abandoned Wretch, and the longer he defers the examining into it, 'twill be with more Difficulty, if possible at last, to look into it: Every Day we defer it, we approach nearer Hell, and every Step we take thitherward we must come back again. Habits from Progression to Regression are the most difficult things in the World; Holy Writ has elegantly express'd it. *Can the Æthiopian change his Skin, or the Leopard*

his Spots? No more can be, who is accustomed to do evil, learn to do well. We live as if our Souls were our Enemies; and because they checked us at first in the Beginning of our Vices, we are resolved to punish them with eternal Ruin. We act in this Case like Ideots; and 'twere well if we were so, for then our Faults would not be imputed to us. And so much for our Souls.

2. As for looking into our Estates, I stand amazed that so many Noblemen and Gentlemen of great Fortune, that are not tied down to laborious Employments, but are or may be as free as the Air they breathe in, yet will not give themselves Leisure now and then, even to look into their Stewards Accompts, to see whether they go backwards or forwards in their Estates. This is such a Supineness and Indolence, and even Negligence and Slothfulness, that in our Blessed Saviour's Judgment the slothful Servant was called wicked; but they may call it what they please.

ALL Men should keep some Accompt, some sort of a Reckoning of their comings in and goings out. Kings of *England* have their Accomptants of their *Introitus & Exitus*, and so should all their Subjects. When Men of great Estates, or Men in Trade or Business, dare not look into their Books of Accompt, but are afraid to see their melancholick State of Affairs, they are apt to run into Extravagancies more and more to drown the Sense of their desperate Condition, and so become in a little time past all Hopes of Recovery; whereas they should often, early, or even late, rather than not at all, look into the State of their temporal Affairs, and immediately begin to lop off all superfluous Expences, live more sparingly, till they have extricated themselves out of Debt, and made themselves thereby free Men, and not be afraid of seeing Mankind, their Creditors,

tors, or fly from them as Foxes, do from a Kennel of Hounds.

3. As for our Bodies, every Man should think of and consider his Constitution, and choose that Diet and Exercise which he finds most conducive to his Health ; and that he may do without living physically, but only by a general Rule. 'Twas greatly said by Bishop *Saunderson* the great Casuist, that *Temperance is the best Physick, Patience the best Law, and a good Conscience the best Divinity*. 'Tis of the greatest Consequence to human Life to keep up a good Constitution ; for when Men have an ill Habit of Body, the least Fall or Bruise, the least Wound or Hurt, even the cutting of a Corn, turns often to a Mortification, and kills the Patient in a few Days ; whereas when we have a good Habit of Body, Falls and Bruises, Cuts and small Wounds are soon cured, and do us little hurt.

LUXURY tends greatly to the Destruction of human Life ; more Noblemen and Gentlemen, more Persons of Quality and Estates die thereof, than any other way. Foul Bodies, the more you nourish, the more you corrupt them. The Rakes and *Debauchés* of the Town have the greatest Reason in the World to look often into the State and Condition of their Bodies: The Females they converse with carry such Fires about them, that generally sends them soon into another World. Instead of *Valets* about them, they should have *Surgeons de Chambre* constantly to attend them, and in Pay. But they are so eager after their Game, that they have not Patience to tarry till they are cured, but get Disease upon Disease, and render themselves thereby incurable : They die Martyrs to Debauchery before they are twenty. But why should I write to such wretched Creatures ? they are as unsusceptible of good Advice,

as they render their Bodies of good Physick. But there are Men of Figure and great Estates, that indulge to Uncleaness, and often get thereby such Mischiefs, which they bring home to their Ladies, as cause both either to die childless, and their Honours thereby extinguished; or leave such lame, weak, and diseased Children, as are unfit for Propagation, and dwindle away to nothing. A Goose and an Ass take more Care, use more Prudence in preserving their own animal Lives, and those of their Young Ones, than my Lord or Sir *John* do of theirs. The animal Nature never use Coition but with an Intent to propagate their Species, according to the original Institution of the Creator of the World: But the wise human Nature, contrary to that Institution, most frequently do it without any such Intent, and, *Onan* like, often endeavour to avoid it. They are equally careless of preserving their Bodies and Estates, as they are of their Souls. The Ant and the Bee are glorious Creatures in Comparison of them; they outdo them in Wisdom and good Sense, and will be a Reproach to them in the next Life, when they have nothing to do but turn aside from the Pain which yet overtakes them, and to think of their Folly and Vice, when their Condition will be remediless. That indeed will be a new Scene of Life to them; for *there* they will think, which *here* they did not: But I doubt those Thoughts will augment their Misery, and give them no Ease.



F I N I S.



THE
Particular CONTENTS,
Alphabetically digested.

A.		
A BRAHAM, blest for his Faith and Obedi- ence, P. 47	nable,	67, 68
Actions, not always the Result of Free-Will, 13	Atheists, Deists, &c. encouraged by our vain Controversies, 77,	78
Adam's Happiness set forth before the Fall, 157, 158	Authors (Christian) how far they exceed Heathen, 255	B.
Advantages in providing well for Posterity, 152	Beasts, &c. all made for the Use of Man, 37	
After-Ages happy by virtuous An- cestors, 155	Belief must exceed any adequate Idea, 37, 53	
All Men should keep good Ac- counts, 354	Belief of the Trinity a Duty, how, 102, 103	
Almighty Fiat made all Things, how, 321, 322	Benefactors to the Poor, how praise-worthy, 306	
Ambition, as boundless as self- tormenting, 15, 16	Benefit of pure Thoughts, how great, 288	
Ambition and Sensuality the first Sins, 163	Bible, the only Religion of Prote- stants, 72	
Animals (all) would fain live, 46	Blessed Sacrament briefly explain- ed, 99	
Annihilation not to be desired or expected, 253, 254	Body imprison'd, Mind is still free, 121	
Apprehension of Death worse than Death, 141	Body and Soul influence each o- ther, 168	
Arguments (curious) for keeping the Sabbath, 227, 228, 229	Books, what proper for Ladies, 206	
Arguments laid down for equi- vocal Generation, 313, &c.	Bounds of human Obedience and Liberty, 4	
Arius's punctum temporis, &c. confuted, 66	Brutes may be mark'd by Imagi- nation, 175, 176	
Athanasian Creed, how exceptio-	Burlesquing the Bible, a heinous Sin, 346	
	Chaos	

- C.
- Chaos described and defined, 318
- Character of a Religious Man, 145, 146
- Charity to be measur'd by the Donor's Worth, 10
- Chief End of human Life set forth, 111
- Children's Tempers, how they take after their Parents, 184, 185, 186
- the Pattern of holy Lives, 242
- Christians ought to be always on their Guard, 16
- Christian Controversies of bad Consequence, 94, 95
- Concupiscence to be regulated by Marriage, 154
- Conduct of Queens, &c. set forth, 206, 207
- Contemplation of the Soul, how performed, 166
- of God's Works finely set forth, 203
- Conversation may be held without Words, 22
- Corruption of the World, to what owing, 343
- Councils of the true Church have often erred, 69, 70
- Courtier is like a Weather-Cock, 3
- Covetousness and Uncleanliness most pernicious Crimes, 29
- Covetousness has no Bounds, 303
- Creation suited to the Nature of all things, 36, 37
- Creatures to be obedient always to their Creator, 35, 36
- how first produced, 322
- D.
- Damnation consistent with God's Attributes, 241, 242, &c.
- Debauché's Pleasure all false Delusion, 28
- Debauchery of Rakes, how pernicious, 356
- Definition of a Positive Institution, 41, 46
- Degeneracy of Mankind lamented, 239
- Deists handsomely confuted, 52, 53
- Deliberation aggravates a Crime, 128
- Deportment of Married Women set forth, 215, 216
- Description of a Covetous Person, 29, 30
- of a comely Prince, &c. 207, 208
- Despotick Power, more in Man than God, 44, 45
- Difference of Seeds, how occasioned, 330, 331
- Directions to regulate our Passions, 138, 139
- for a good Woman's Conduct, 218, 219
- Disbelieving God, the highest Indignity, 104
- Diseased Parents beget such Children, how, 164
- Disposition to Virtue, natural in all, 281
- Divine Essence not comprehensible, 67
- Divine Power supersedes the Course of Nature, 114, 115
- Divine Manifestations more to Young than Old, 257
- Divinity of Jesus Christ vindicated, 8, 9
- Dreams and Visions accounted for, 258, 252
- E.
- Education corrects the natural Passions, 179, 185
- Effects of Christ's assuming Humanity set forth, 79, 80
- of Persons running in Debt, 348
- Embryo's

- Embryo's Figure and Motion, how done, 178, 179
 Essence of the Divine Three evinced, 234
 Evidences of Christ's Divinity, 59, 60
 Evil Thoughts, how to be remedied, 285, 286
 Examples (bad) set by Parents to their Children, 304
 Excellencies of the Bible recounted, 344, 345
 Exorbitant Appetites very pernicious 137, 138
 Expulsion from Paradise owing to Disobedience, 48
 Eye is a great Index of the Mind, 23
 F.
 Family-Diseases run in the Blood, 164
 Fashion and Custom tyrannical in Dresses, 31
 Father (GOD) greater than the Son, how, 64, 115
 Finite Being cannot comprehend an Infinite, 101
 Firmament, how composed, 316, 317
 First Parents knew not that they were naked, how, 159
 Follies of Life captivate most People, 105
 Forbearance of God fully described, 299
 Foundation of the Christian Faith, 81, 82
 Freedom of Body may be forfeited, how, 125
 ——— of Will accounted for, 202
 Future State, how to be taken care of, 353
 Futurity well thought of prevents Evils, 141
 G.
 Generosity is of a noble Spirit, 2, 8
 Genesis (Chap. I.) explained at large, 313, &c.
 Gentiles, as well as Jews, God's People 268
 Giving more noble than Receiving, 11
 Glory of God display'd in his Works, 113
 Glories of the Creation descanted, 282, 283
 GOD governs the World, not Saints, &c. 8, 18
 — his Power only creates Seeds and fructifies, 332, 333
 — justified as to Eternal Damnation, 245, 246, 247
 God-making Priests confuted, 98
 Good Men have often bad Children, &c. why, 172
 Good and Evil fully accounted for, 180, 181
 Gratitude is owing first to God, then to Men, 5
 ——— curiously described, 223, 224
 Great Guard to be set over the Eye, 24, 30
 H.
 Habits, how hardened in People, 352, 353
 Habitual Sinners the worst of all, 125, 126
 Happiness of our Nation set forth, 146
 ——— wherein it consists, 291, 292
 Happy Life, how to be attained, 280
 Harmony of Happiness set forth, 295
 Heads of Families, how to live, 305, 306
 Heart commits more Sins than Body, 124
 Hen's Egg, how it produces, 337
 Holy Ghost proved, his Divinity, 61, 62, 79, 80
 Hoops

- Hoops immodest, and give great
 Offence, 32
 Hope and Fear fully described,
 161, 162
 How the Soul may be advanced
 or debased, 106
 —Mankind degenerate by Ex-
 ample, 250, 251
 Human Nature may be greatly
 exalted, how, 81
 —————how degenerated,
 344
 Human Body resembles the Ele-
 ments, 136, 137
 —Understanding darkened
 since the Fall, 159
 Husband may be vicious with his
 own Wife, 24, 25
 Hypocrisy is too much in Vogue,
 33, 34
 I.
 Jacob's Devotion, how rewarded,
 135
 —Philosophy fully set forth,
 189, 190
 Ideas impure, how they pollute the
 Mind, 167, 170
 Ideots, how produced, 183, 184
 Jews, why under the Displeasure
 of God, 103, 104
 Ill Habits seldom or never shaken
 off, 249
 Imagination, how sinful it may
 be, 300, 301
 Imaginations of Women very pow-
 erful, 174
 Impertinent Curiosities signally
 punished, 96
 Impotency no Argument of Vir-
 tue, 130
 Imprisonment has produced great
 Writers, 123
 Impure Ideas, all to be defaced,
 26
 Indignation, how it may be good
 and holy, 133
 Indulgence to impure Thoughts,
 how vicious, 287
 Infection of Uncleaness in Fami-
 lies, 153
 Inferiors, how far to obey Superi-
 ors, 118, 119
 Infinity only belongs to God, 92,
 94
 Inoculations prove equivocal Ge-
 neration, 331
 Insects and Plants, how they are
 produced, 322, 323, 325
 Instances of strange Births by I-
 magination, 177
 Instances of Christ's Divinity,
 56, 57, 58, 59
 Instructions to a Lady for a fine
 Child, 209, 210, &c.
 Intention makes the Crime, 126,
 128, 276
 Interest of Princes and People dis-
 tinguished, 213
 Involuntary Thoughts not sinful,
 289
 Joseph's Interpretation of Dreams,
 &c. 262, 263
 K.
 Knaves, &c. would not be thought
 so, 46
 Knaves, Drunkards, &c. not
 born so, 243
 Keeping the Sabbath gloriously,
 explained, 224, 250, &c.
 L.
 Ladies Dresses might be discreetly
 regulated, 32
 Ladies and Noblemens Conduct
 set forth, 214
 Laity (Popish) kept in Ignorance,
 75
 Language confounded in building
 Babel, 21
 Lasciviousness described, and
 whence it arises, 188
 Law of God, imprinted on every
 Man's Heart, 39
 —of Nature, what it is, 337
 Laws

Laws Divine, higher than human,	128, 129	Mind, how much discovered by the Looks,	23
Learning, without God, signifies nothing,	228	—— to be filled with Divine Ideas, and what,	112
Leaving Estates to Children set forth,	302	Mischief of evil Thoughts recounted,	278, 279
Liberty valuable next to Life,	122	Miser's Ideas are all on his Bags,	109
Life and Death set before every Man,	243, 244	Modes of Mysteries not to be proved,	77, 120
Life, curiously defined what it is,	334, 335	Moral Command truly defined,	41
Light, the formal Cause of all things,	319, 320	—— Evils hurt more than natural Pains,	140
Longing Women mark their Children,	174, 175	Mother's Ideas conveyed to the Foetus,	181
Looks discover much of our Dispositions,	25	Mysteries in Religion not well managed,	97
Love unguarded, apt to terminate in Lust,	133, 134		
Love of God display'd, what it means,	229	N.	
Luxury, destructive to Life and Society,	355, 336	Naaman's Case and Cure ingeniously discussed,	114
	M.	Nations punished for abusing God's Blessings,	147
Man, how made after the Image of God,	136	Natural Passions conveyed from our Parents, proved,	171, 172
—— ought to live up to his Dignity,	239	Nature of Man before and after the Fall set forth,	275, 276
——'s Nature before the Fall considered,	156	—— of the Creation survey'd,	313, 314, &c.
——'s State after the Fall dilucidated,	237	—— proved to be still the same,	132, 133
Masquerades justly exposed,	221	Nebuchadnezzar's Vision and Ingratitude,	263, 264, 265
Materiality of the Soul disproved,	169	Necessaries for a Livelihood desirable,	137
Matters of Faith not to be understood,	116, 117	Neglect of reading the Bible lamented,	347, 348
Meanness of a Lie set forth,	25	No disputing God's Commands by human Reason,	44
Men act most by Example,	12	No Slave like the voluntary one,	123
—— act worse than Brutes, how,	80, 81	Nobility is a fading Flower,	304, 305
—— act Vices they disapprove, how,	196	Noblemen should cultivate their Estates better,	354
Mercy, more desired by God than Sacrifice,	50	Non-Payment of Debts worse than Felony,	351
Metals, how generated,	339	Notions	

Notions different about the Blessed Trinity,	O.	54	proper Colours,	199
Obedience (all) due to God's positive Laws,	41,	161	Priests Practices, the Mother of Superstition,	97
Old Sinners only virtuous by Impotence,	30		Printing, advantageous to knowing Holy Writ,	74, 75
Operations of the Soul, how performed,	106,	107	Procession of the Holy Ghost manifested,	84
Opinion of Seeds flying about the Air, confuted,	326,	327	Protection of God, the safest Security,	297
Opinions about the Blessed Trinity various,	55		Production of Life, owing only to God,	336
Oral Tradition confuted as a Figment,	76		————— of Insects, how performed,	337
Original Pollution finely described,	194,	195	Prohibition of the Tree of Knowledge, &c. explained,	160
Overt-Acts prove the Will criminal,	127		Providence over-rules all things,	4
P.			————— of God curiously displayed,	230, 231
Parlying with Vice very dangerous,	16		Provision to be made against Old Age,	122
Passions well governed are noble Powers,	132		Prying into Mysteries of Faith, condemned,	91, 92
Payment of Debts, a chief Article of Life,	353		Pure Ideas ought to be lodged in the Soul,	108, 129
People called to Goodness by Dreams,	273		Purity of Mind, the best way of Oblation,	49
Perfection, in what it does or does not consist,	142		————— the chief thing God requires	194
Persons mean, how happier than the Great,	279,	280	Pursuits or Pleasures of Mankind, how various,	343, 344
Philip convinced of Jesus's Divinity,	83		Q.	
Philosophers, how greater than Princes,	281,	282	Quakers Dress, plain and commendable,	33
Poor may be as generous as the Rich,	9,	10	Qualifications of a Queen, Mother, &c.	211
Pope Pius IV.'s Creed set forth at full Length,	86,	87	Qualities of Parents and Children accounted for,	174, 175
Popish Lamp at Corfu remarkable,	7		Queens, &c. how to comport in Pregnancy,	209
Positive Laws of God, the Rule of our Actions,	40		Quietness of Mind, the greatest Happiness,	148
Prevention of evil Thoughts, how to be done,	283,	284, 285	R.	
Pride, Malice, &c. set forth in			Rakes, the worse for having great Estates left,	305
			Reason, improved by Revelation,	143, 144
			Reasons	

Particular CONTENTS.

363

Reasons (<i>many</i>) for adoring God,	202, 203	Seeds naturally accounted for,	329
Redemption, <i>how performed, and faithfully,</i>	236, 237	Sensual Pleasure, <i>how forbidden,</i>	201
Regulation of Thoughts, <i>how to be performed,</i>	280, 281, 282	Sin, the Cause of Adam's dying,	161
Reformed Person, his true Character,	13, 14	Sins of Imagination, as bad as any,	64
Remedy of Uncleanness, <i>what best,</i>	191, 192	— not to be charged on our Constitution,	294
Repentance, <i>not to be deferred,</i>	353	— in themselves all mortal,	351
Resignation to God, the Mark of a good Man,	15	Slips of some Herbs grow in the Ground without Seed,	328
Resolutions of Men are very fickle,	17	Society founded by God among all Creatures,	20
Restauration of Nebuchadnezzar described,	267, 268	Solomon made King by God's Nomination,	5
Restraint of Liberty is very good,	17	Son of God was from all Eternity, Mode not known,	65
Result of Dreams, <i>virtuous or vicious,</i>	271, 272	Son's Divine Essence the same with the Father's,	78, 79
Roman Mysteries too much multiplied,	98	Soul of Man curiously described,	106
Running in Debt without Payment a great Sin,	350, 351	— conveyed in Generation, <i>how,</i>	165, 166
Rule (the best) of all Justice	126	— how it operates,	180
— of human Health, <i>what the best,</i>	355	— is not ex traduce,	186
S.		Spirit of God universally conveyed, and how,	269, 270
Sacrifice not so pleasing to God as Obedience,	42	Spirits not subject to Divisibility,	100
Sacrifices were of positive Institution,	48	Statute 25 E. 3. explained,	127
St. Peter's Vision largely descanted on,	259, 260	Substencies in the Greek, Personalities in the Latin Church,	66
Satan ejected out of Heaven, <i>for what,</i>	100	Sun, the great Cause of Production,	337, 338
Satisfaction, truest from a Mind all of a Piece,	28	T.	
Saviour, promised after the Fall,	239	Talents ought all to be improved,	51
—'s coming plainly proved,	239, 240	Thought, the first Operation of the Soul,	276
Scripture - Tradition, <i>only sure and safe,</i>	73	Thoughtless indolent People characterized,	110
		Thoughts (evil) <i>how to be regulated,</i>	130, 131
		Thorns,	

Thorns, Thistles, &c. not created, but produced after,	323, 324	Uncleanness an abominable Sin,	26, 27, 153
Titillations of the Senses very delusive,	197	Universal Antipathy to the Serpent, &c.	172
Tradesmen ruined by great Persons running in their Debt,	349	Univocal Production in Worms disproved,	339
Trinity (Blessed) asserted and justified,	38, 102	W.	
Trial of Adam's Obedience set forth,	161	War betwixt Soul and Body described,	293, 294
		Wars oft begun on unjust Grounds,	45
		Way to govern one's carnal Lusts,	31
V.		—— to conquer sensual Appetites,	200, 201
Vanity of leaving a great Name behind us,	303, 304	Will of God the Rule of Life, not Example,	274
Vices of Earthliness, &c. how to be avoided,	198, 199	Women (Child-bearing) not to be cow'd,	217, 218, 219
Vicious Habits pass from Parents to Children,	165	Works of God past Man's Understanding,	101, 102, 167, 168
Virtue is its own Reward,	11	Worms, how generated in human Body,	338, 339
—— can never be quite abandoned,	195, 196	Y.	
Virtues (three) displayed to make Man happy,	244, 245	Young Women not safe in Debauchees Company,	29, 30
Visions and Dreams vindicated,	261, 262, 263	Youth, how it may be reformed,	298
Vital Light or Spirit, what in the Creation,	315, 316		

N. B. These Contents, by reason of the Author's frequent Avocations, and Distance from the Press, were done by another Hand. O. Dyke.

ERRATA.

PAG. 2. l. 21. for *the* read *tho'*. p. 4. l. 17. for *six* r. *sin*. p. 7. l. 2. for *Throne* r. *Shrine*. p. 8. l. 10. for *whenever* r. *wherever*. p. 17. l. 14. for *and* r. *but*. p. 67. l. 25. for *Athasinaan* r. *Athanasian*. p. 73. l. 16. for *contain* r. *containing*. p. 126. l. last but one, for *Invention* r. *Intention*. p. 128. l. 14. after *before* add *one*. p. 182. l. 6. for *and* r. *or*. p. 185. l. 16. after *Life* add *they*.





B O O K S

Published by the same AUTHOR.

A Discourse of Natural Philosophy: Wherein the *Pythagorean* Doctrine is set in a true Light, and vindicated. Some Doctrines of the Ancients examined and refuted. Of the Mysteries of the Ancients. Of Metals, Plants and Animals. An *Egyptian* Symbol explained according to the *Chaldean* Astrology and *Grecian* Mythology; and the Matter and Manner of the Creation of the World explained. The Second Edition.

Note, This Book has been turn'd into *French* and recorded amongst the *Oeuvres des Sçavans*; is now translated into *Latin* by Mr. *O. Dyke*, Master of *St. Andrew's* School, *Holbourn*; will be speedily printed for the Use of the Learned every where, and placed among the *Acta Eruditorum* Abroad.

The Essays of Sir *Richard Bulstrode*, Knt. with a Preface by his Son *Whitelock Bulstrode*, Esq; by way of Supplement to those Essays. The Third Edition.

Letters between Dr. *Wood*, a *Roman* Catholick, the Pretender's Physician, and *Whitelock Bulstrode*, Esq; touching the True Church, and whether there is Salvation out of the *Roman* Communion. Of the Reformation from the Errors of the Church of *Rome*. Of the Dissenters from the Church of *England*, and the Way to Eternal Life. The Second Edition.

A Short Compendium of the Crown-Law, delivered in three Charges to the Grand Juries of *Middlesex*, &c. by the same Author. Printed at the Desire of the Justices of the Peace and Grand Juries, &c. for the County of *Middlesex*. First Charge, the Sixth Edition.



THE [illegible] OF [illegible]

BY [illegible]

[illegible text block]

[illegible text block]

[illegible text block]

